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UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION  
THE CATHOLIC UNIVERSITY OF AMERICA

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1917

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Director, National Bureau of Investigation

# The CATHOLIC EDUCATIONAL



## Review

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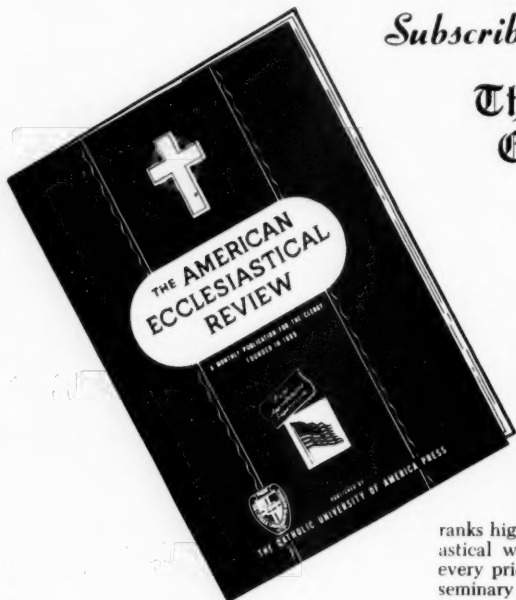
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## CLASSROOM USE OF CLINICAL PRINCIPLES AND TECHNIQUES IN REMEDIAL READING

SISTER M. JEROMINE, I.H.M.\*

Teachers are forever faced with the question, "What shall we do with children who can not read?" Do reading clinicians have the answer? Do they really possess that legendary "golden touch" which turns the dullness of failure into the glow of success? Indeed, the secret of the reading specialist's success, if God blesses her with it, is neither a magic gift nor is it a highly specialized procedure entirely denied to her co-workers in the classroom. It is true that a clinic attacks a reading problem with a carefully defined procedure, more detailed, perhaps, than any classroom teacher could use. But certain features of this program are within the scope of the ordinary teacher of reading.

We shall endeavor, first of all, to give a general idea of how a clinician diagnoses a reading difficulty and what remedial steps are taken in order to solve the problem. Since the success of these diagnostic and remedial measures depends upon certain principles which guide the thinking of every member of the clinic staff, we shall develop these, likewise. But how the classroom teacher can make use of these same principles and techniques in handling her own reading problems is the main import of our message.

### READING CLINICIAN'S PROCEDURE

What does a reading clinic do with a retarded reader? The initial step is a complete diagnosis of the child's problem. This process involves a full day's testing, beginning with the parent interview in order to gather as much data as possible on the social history of the child. The more the diagnostician knows about his background, the more significant will be her observations and the more searching her interpretation of test findings. Following the interview, the child is given an individual intelli-

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\*Sister M. Jeromine, I.H.M., is director of the reading clinic at Marygrove College, Detroit, Michigan.

gence test, either the Stanford-Binet or the Children's Wechsler. Since neither test is heavily weighted with reading requirements, the results yield a fairly accurate estimate of his basic ability. It is not unwise to interpret to the child in general terms what the intelligence test has revealed, especially if his rating is average or better and he is already insecure in his self-estimate. It is the brightest moment of the day for the examiner to see the surprised look on the child's face and to hear the ring of hope in his voice when he says, "You mean that I'm not dumb?"

The diagnostician is next interested in knowing the child's present level of achievement in silent and oral reading. These grade norms are then compared with the level of reading expectancy as determined by the intelligence test to measure the extent of retardation. If there is no difference between these two levels or it is negligible, the diagnosis is discontinued because the child is not a retarded reader. In most cases, however, there is evidence of serious retardation, and so the examiner proceeds with the analysis of the difficulty. Additional tests are administered which aim to investigate the extent of the child's basic sight vocabulary, his grasp of word meanings, his knowledge of the skills of independent word attack, his powers of word discrimination, his speed of comprehension, and his aptitudes. All of these tests, however, are not given to all retarded readers. The steps of analysis are determined by the age of the child and the type of problem which he presents.

The question foremost in the mind of the parent on the day of the testing is usually, "Why didn't this child learn to read?" Even though a diagnosis, properly speaking, is a search for causes, a definitive explanation of failure is seldom possible even after a six-hour session of examination. However, the diagnostician is also vitally interested in knowing the answer to the parent's question and is constantly on the alert for possible inhibiting factors. Visual and auditory screening, then, are routine procedures. Symptoms of other physical abnormalities are carefully observed in the light of the information already obtained from the parent regarding the child's physical well-being since the time of infancy. In some cases a series of preference tests is given in order to detect a mixed dominance of hand and eye, although according to the latest research, this condi-

tion is becoming less and less significant as a causal factor.

One of the most interesting problems of diagnosis is the exploration of the emotional development of the retarded reader and its relationship to failure in reading. Teachers are familiar with the significance of personality adjustments in the study of a reading problem. If there is a deep emotional disturbance in the child, it may come to light on the day of the diagnosis, but whether it is the cause or the effect of the reading failure is not so quickly determined. In some cases the question may never be answered, but it really matters little as long as both the reading disability and the personality maladjustment respond to reading therapy. It is one of the greatest consolations of a reading clinician to see the therapeutic effect of tutoring upon the child's personality. The secret, perhaps, is the "golden touch" of individual attention in an atmosphere of complete acceptance of the child.

At the completion of the diagnosis, the examiner makes a summary of her findings, interprets the results to the parent and makes recommendations for the treatment of any anomalies which were detected and for the steps to be followed in individual instruction.

Even though the diagnosis may fail to disclose the cause of failure in reading, it does determine the type of problem which the child presents. There are four major types of difficulty which a disabled reader may manifest. First of all, he may be a word-perception problem, which simply means that he is unable to identify, recognize or analyze words sufficiently well to attain even a third-grade level on a silent reading test. This type is the most serious, especially when it occurs among older children. A second type of disability is failure to understand and interpret what is read, or a lack of the skills and abilities of silent reading. The comprehension problem is one which may easily escape the notice of the classroom teacher if she is too easily impressed by facility on the word-perception level. McKee bemoans these cases as "disciples of verbalism" and pleads with us to make of these pupils "demanders of meaning." A vocabulary deficiency is a third type of problem but seldom exists apart from one in comprehension. There are other retarded readers who have a fairly good vocabulary and can see

the relationships among ideas, but whose speed of comprehension is so slow that the skills of silent reading are practically useless to them. Rate cases are interesting and satisfying to work with. They frequently make outstanding progress in speed of reading without a sacrifice to comprehension.

The retarded reader who is a word-perception problem presents the greatest challenge to both the reading clinician and the classroom teacher. The fact that he has been in school at least three years and has not yet acquired a basic sight vocabulary nor any skill in analyzing words independently is baffling to most teachers. He slides along from year to year facing greater frustration with each new promotion until some interested but discouraged teacher refers him to a reading clinic. The diagnosis of such a problem aims primarily at exploring the child's aptitudes so that the method by which he can best learn to identify words may be discovered. Perhaps the child with poor visual skills has been exposed to a strictly visual or sight approach, whereas his auditory skills are very good. Or the opposite may be true. In either case, it is not surprising that failure to learn words has been the result. There are some children who can learn by neither the sight nor the phonetic method but require a kinesthetic approach. Most of them, however, have sufficient visual and auditory ability to learn by a combination of the sight and phonetic methods, if sufficient attention is given to strengthen the areas of weakness. If visual memory is poor, some kinesthetic tracing may be used to reinforce the visual image; if auditory ability is below the average, much preliminary work may need to be done in ear training.

The usual procedure with retarded readers who have difficulty identifying and recognizing words is to develop a good basic sight vocabulary consisting of the 220 Dolch service words and the 95 nouns. Once the child has command of these and can say them at one look or at a fraction of a second on the tachistoscope, he can begin to read beyond the first-grade level with some measure of confidence. Tachistoscopic training goes hand in hand with basic vocabulary work and aims to motivate the child to *see* what he *looks at* and to widen his perceptual span. Thus speed and accuracy of word recognition improve, and the retarded reader gradually abandons his habits of word-by-word reading.

As the pupil acquires a store of sight words, the tutor begins to develop methods of word analysis, both phonetic and structural. It seems most successful to follow the order of a good phonics series. Occasionally a child may need only strengthening in certain basic principles, especially those governing vowel sounds. In general, however, it seems wise to begin on a level which reviews quickly what the diagnosis discovered to be functional knowledge and to present the remaining facts in an acceptable order.

While the child whom we have identified as a word-perception problem is learning his basic sight words, the tutor supplies him with material for silent reading which is on his instructional level or that level on which he can make the most progress under the guidance of a teacher. On a given page he will meet no more than two or three new words so that he begins to experience a little success and satisfaction in this situation which, up to now, has meant nothing but frustration for him. The material for oral reading practice should present practically no word difficulties. Easy stories will enable the slow reader to give all his attention to getting the meaning of the selection and to interpreting this meaning to an imagined audience. With frequent and patient practice, long-standing habits of careless pronunciations, repetitions, substitutions, and omissions soon begin to disappear. The use of a tape recorder before instruction begins so that the child can hear himself read orally motivates him to put forth his best efforts so that the next recording will show improvement.

Although the clinician will concentrate on methods of word recognition with the type of problem we have been discussing, emphasis is always given to the importance of meaning and the interpretation of ideas. The skills of silent reading are developed from the very beginning in all of the remedial workbooks which are used. The clinic aims to avoid the catastrophe of curing the word-perception problem but causing a comprehension deficiency.

With children who present a comprehension problem but who have fairly good ability in recognizing words, the tutor concentrates on the development of the skills and abilities of silent reading, always keeping in mind the child's instructional level.

In most cases, this level can be determined by stepping down a level or two from the one he attained on the reading achievement test. Vocabulary development is also an important part of the program since a child can not learn to relate ideas if he does not know the meanings of words. But since it is well-nigh impossible to develop the meanings of all words, and it is impractical to suppose that the reader will always have a dictionary within reach, it is necessary to emphasize the advantage of deriving word meanings from the context. This skill is invaluable and indispensable to all who pretend to be readers. The use of the context clue and the silent reading abilities are best taught by means of remedial workbook material. With individual instruction, workbooks are not subject to the abuse for which many educators condemn them. Instead, they serve as a setting in which the tutor places the child so that he can make the types of mistakes which have retarded his progress in reading. Thus, a perfect teaching situation is created, enabling tutor and pupil to come to grips with the problem.

As the retarded reader begins to gain insight and to see relationships among ideas, instruction moves on to encourage and motivate a better speed of comprehension. Regular, timed exercises are used which place a greater premium on comprehension than on speed, but at the same time stimulate the child to read and think faster. Basic rate training is also given on the tachistoscope. Advanced phrase material is used with these children, aiming to widen perceptual span and to reduce recognition time to a fraction of a second.

Another type of problem comes to the clinic which may be described as a rate case. Vocabulary and comprehension levels are fairly good but speed is so inadequate that reading becomes a burden and a source of discouragement. School assignments can never be completed and consequently the general level of achievement is very low. These retarded readers respond well to rate training and soon develop adequate speed for both fiction and study reading. Careful attention is given to maintaining and even improving satisfactory comprehension levels.

#### PRINCIPLES BASIC TO SUCCESS

This hasty overview of clinical procedure may give the impression of a well-defined program, easy to follow and giving

assurance of success with every child. Anyone who has worked with a severely retarded reader, however, knows that it is not so Utopian as it sounds. In many cases the trial-and-error method must be used, experimenting first with one method and then with another, discarding this workbook or that technique, finally resorting to self-devised procedures which are born of sheer necessity. If success finally crowns the efforts of the patient tutor, she attributes it not to the use of any one "best" method, nor to the mechanical equipment of the clinic, nor to excellent remedial materials ready-at-hand, but primarily to the faithful adherence to certain basic principles which govern her use of all these advantages. She recognizes, first of all, that each individual child is of infinite value as the image of His Creator and as a citizen of a democracy which depends for its preservation upon the integrity and usefulness of each of its members. The tutor is cognizant of her obligation to contribute to the complete realization of the child's potentialities, be they spiritual, physical or intellectual. It is not a reading problem she is solving, but a child she is helping to mold. Indeed, in some cases the reading difficulty is very slow to respond to remedial measures, but the mere fact that the child is receiving help and encouragement tends to have a therapeutic effect upon his personality so that other values, far more important than the solution of his reading problem, are realized.

The second principle which the reading clinician accepts as a key to success with the retarded reader is that the realization of the child's potentialities depends to a great extent upon her recognition of his basic social or emotional needs and how she provides for them. All of us have the same social need of acceptance, affection, and achievement. The retarded reader manifests these needs in greater degree than most children by reason, perhaps, of the greater disparity between the need and its fulfillment. It is typical of a poor reader to feel that his disability is a cause of his rejection by his peers, and in many cases this is really true. Since he knows that he can not compete with them in this seemingly all-important task of reading, he thinks that they do not like him and therefore do not accept him as a member of the group. The first task of the tutor is to create an atmosphere in which the retarded reader feels that he is ac-

cepted and loved by this adult in spite of his scholastic deficiencies and his personality maladjustments. Reading therapy gives him his first taste of achievement and the measure of satisfaction and joy which accompany it. But long before any remarkable success in reading appears, satisfying changes take place in the emotional and social life of the child. These adjustments, in turn, make it possible for the child to think more clearly, to concentrate for a longer time and to make use of the good potential which has been depressed by his emotional disturbance. In other words, he begins to think, feel and act like a different child.

The clinician's attack on the reading problem itself is directed by the principle that every child can learn to read within his capacity if the method best suited to him is used. All educators recognize that the method must be adjusted to the child, not the child to the method. The tutor takes her lead from the pupil's diagnostic aptitude profile. If visual skills are low, with auditory powers average or better, the obvious method to use is the phonetic approach supplemented by visual, perceptual training so that eventually the child's visual memory will improve and enable him to learn non-phonetic words by sight. If visual and auditory aptitudes show a converse pattern, the sight method is used with plenty of auditory training. If the child lacks both visual and auditory ability, he may need a kinesthetic approach. Sometimes a combination of all three methods seems to solve the problem. Whether the clinician's first move is correct or not, she is always free to change her procedure until she has at last happened upon the method best suited to the child. Early efforts may be ill-rewarding, but once this hurdle has been taken progress becomes more noticeable, and both teacher and pupil are spurred on to their optimum achievement.

Even though the best method for a given child is discovered early in the contact, it is of paramount importance that the tutor gear her instruction to the child's present level of achievement, otherwise there will be no progress. Begin where the child is and you are bound to advance. This is really a fundamental idea in all remedial teaching and actual experiment with it has proved its truth. If you begin on advanced levels, where you think the child should be and with too difficult material, you do nothing but invite further frustration. Could this fact explain why in a

one-level reading class, there are so many children who seem to stand still in reading achievement, if they do not actually retrogress?

#### WHAT CLASSROOM TEACHERS CAN DO

If the foregoing principles underlie the success of the reading clinician, let us see how the classroom teacher can make use of them to rehabilitate the retarded readers whom she can not send to a reading clinic. Among them will be the small, immature or retarded group that is struggling along with an easier-than-their-grade-level text, and an individual here and there who is such a problem that even this reader is far too difficult for him. These children have potentialities to be realized just the same as the average and superior groups; in many cases their undeveloped powers are equal to if not superior to those of their "reading" classmates. The understanding and alert teacher will assume everything in favor of the slow readers and will recognize in each one a child of God whom she is privileged to mold and a prospective citizen of a democracy, dependent upon her for the acquisition of truth and of the tools by which he can seek this goal himself.

Most teachers do believe in the worth of each individual child and are well aware of their responsibility to attend to the maturing of his powers. But is it within the power of the classroom teacher to realize these potentialities in children who seem to resist all her efforts to teach them to read? None of us, of course, will ever see the full flowering of our efforts, but if we do face the importance of recognizing the child's social and emotional needs and of providing for them, we shall indeed see desirable changes in personality and at least the beginnings of real achievement in reading. It is fundamental for us to realize that social and emotional needs are very closely tied up with school achievement. The child who feels rejected and unloved can not possibly learn like a normal individual. We may not see why this child is failing in school; we may only see his laziness, or his day-dreaming, or his very short attention span, his lack of concentration, his bullying, his aggressiveness, or his fears, worry, or discouragement. These behavioral tendencies are not the cause of his failure, but are rather the symptoms of a

deep emotional disturbance which may be either the cause or the effect of the reading disability. It is almost impossible to determine the relationship between these two factors, and so it is impractical to waste time trying to do so rather than directing a frontal attack on both problems. It is now universally accepted that we seldom find a retarded reader without an emotional disturbance, more or less serious.

The classroom teacher, then, will make a study of her retarded readers, asking herself: "Are they or do they think they are rejected by the group? Do they feel inferior and always have that wistful look when groups 1 and 2 are repeatedly chosen for the classroom radio or television show, or the dramatization of a favorite story?" If so, she will give special prestige to this little group, too, and let them take their turns at pantomimes, broadcasts, movies, and displaying story illustrations. She will be careful, though, that any audience reading that they do is well prepared and well done at their level. If necessary, the poorest readers may do the non-reading parts in the skit or they may be the curtain or the stage managers rather than be exposed to the possible ridicule of the group. The important thing is that they are included so that they will have that sense of "belonging" which is vital to their personality development. The teacher will then explore their various talents, interests, and abilities, and even though these skills may be remote from reading, she will quietly but tactfully force them into the classroom limelight. Then all may appreciate them and look with new respect and admiration on the poor reader who can turn such clever handsprings, make a soap-box racer without help, or who has mastered the art of raising hamsters or guinea pigs. As the emotional needs of acceptance, affection, and achievement are thus met on the very scene of the reading failure, the child becomes happier and freer to use his intellectual powers. When the teacher has gone this far with her most serious reading problem, she may next wish to interest one of her better pupils in giving him a little individual help each day, if she can not manage to do this herself. He "belongs" now, his teacher and classmates like him, and he has experienced the joy of some success in their eyes—not in reading, to be sure, but achievement, nevertheless. Perhaps this task of learning to read will

not seem so impossible to him. At least he is willing to put forth every effort and to make the best of every opportunity. So the stage is set for applying the next principle that every child can learn to read within his capacity if the method best suited to him is used.

But how will the classroom teacher, without the benefit of diagnostic procedures, know which method to use with this child? There is always the possibility of administering an aptitude test, either the Monroe Primary to children below nine, or the Monroe-Sherman to the older ones. But lacking the aptitude test, she may try a combination of all three methods until she discovers which is the best technique in this case. If she has the courage to try and the ambition to learn all the intricacies of Fernald's kinesthetic method, the classroom teacher may experience some of the success which Miss Fernald claimed is possible with a group as large as twenty.<sup>1</sup> The emphasis is on tactile tracing, but the visual and the auditory channels of learning are used at the same time. In general, the use of this method in detail is a doubtful procedure for the classroom, but some features of it might well be used and are frequently suggested in typical teachers' manuals. After all, all that the tracing really does is to reinforce the visual image so that the child is actually using the sight method. Tracing will nearly always help the child who has a poor visual memory. Phonics, of course, is a *sine qua non*, but our severely retarded reader may need auditory training before he can profit from formal phonetic instruction. These lessons, in turn, will need to begin at the beginning and be planned in carefully measured steps with much repetition and opportunity for practice. It might prove helpful in deciding upon a method to use with a particular child to remember that the basic difference between a classroom teacher's approach to such a problem and that of the reading specialist is that the former feels that the child needs much more drill similar to what the classroom instruction offers while the latter feels that he needs something different!

But whether the classroom teacher happens upon the method best suited to the child or not, she can adhere to the very im-

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<sup>1</sup> Grace M. Fernald, *Remedial Techniques in Basic School Subjects* (New York: McGraw-Hill Book Co., 1943).

portant principle that bids her begin at the child's present level of achievement if she hopes to make any progress with him. Let us recall that we are talking about two classes of retarded readers: one, the so-called third group, reading a book easier than that of their grade level, another, the two or three individuals who are severely retarded and need special attention. In many cases, the retarded pupils are really receiving instruction at their own level and, as a result, are making progress, but it frequently happens that the book chosen for them is too difficult, even though it may be one or two levels easier than the grade text. Teachers will argue that it was the only one available or that they wanted to challenge them a little bit or they didn't want to insult them by making it too easy. It is too true, frequently, that it is difficult to obtain the set of readers that will insure achievement. Maybe this is where we should begin, then, if we hope to solve the universal reading problem. If we subscribe to the principle of individual differences, we must face the fact that all sixth-graders can not read *People and Progress*. A small number of children may need a fifth- or even a fourth-grade reader. If the school is not supplied with a co-basic series which will follow the retarded groups along from year to year, a fairly good substitute is a series of remedial workbooks to supplant the regular reader. These books should be carefully chosen as to readability and interest levels. If instruction really begins where the child is, in September, he may make more than average progress in the course of one year, regardless of whether the materials used are graded readers or remedial workbooks.

Meeting the retarded group on their own level is certainly the responsibility of every teacher of reading, but how can she hope to solve the problem of her severely retarded cases? Ideally, she should be relieved of the burden and it should be shouldered by a special remedial teacher, or the child should be sent to a reading clinic. But both of these services are so rare that most classroom teachers can do nothing but accept the problem as theirs to solve. We are all willing to admit now that teachers in the schools can base their work with retarded readers on the four principles which we have been discussing, but there comes a time at which we must take positive steps in teaching these

children how to read. Can clinical methods of diagnosis and remediation be of any assistance to the teacher untrained in this specialized field? I do not think it is being impractical to answer an unqualified "yes." The essential steps of a diagnosis can be taken by any good classroom teacher because of her background in psychology, child development, and the use of tests. She will first want to determine the child's mental capacity by a non-reading intelligence test. If she is qualified in the field of psychometrics she can use the Binet or the Children's Wechsler, or she may know someone who will do this for her; if not, let her use either the SRA Primary Mental Abilities Test, or the new Davis-Eells Games Test of Problem Solving Ability. Another alternative would be to administer the Durrell-Sullivan Reading Capacity Test, which does not give an I.Q. or a mental age in the same sense as an intelligence test but yields a grade level at which a child can comprehend material that is read to him. This so-called reading age has been known to correlate very well with the mental age obtained on the Stanford-Binet and other good tests which do not discriminate against the retarded reader.

After finding the child's mental age from any one of these indicators of intelligence, the teacher will subtract five from this age to determine at what grade level the subject can be expected to achieve. Thus, by subtracting five from a mental age of ten, she finds that the retarded reader has a reading expectancy of fifth grade or he has the mental ability to attain that level. Now the teacher is interested in where he actually stands in reading, so she will administer a good reading achievement test. There are any number of them available to teachers but it is well to use one that the child is unfamiliar with, which is easy to give, to score, and to interpret, and which will give her the maximum information about the child's reading status. From a careful study of the results of the test, the teacher can judge whether the child's basic problem lies in the area of word perception, comprehension, vocabulary, or speed of comprehension. More detailed tests in each of these areas would be desirable but not absolutely necessary. However, if there is a word-perception problem, an aptitude test should be given. The profile will reveal strengths and weaknesses so that the teacher will

have a fairly good idea of what method to emphasize and what types of basic training to give. This informal diagnosis should also include a search for inhibiting factors, such as vision and hearing defects, general physical disturbances, and personality maladjustments. The classroom teacher has the advantage of continual contact with the child so that symptoms of anomalies are easily observable. If she has no method of visual screening except the Snellan Chart, however, it would be advisable to recommend to the parents that the child have a thorough eye examination by a specialist. In fact, a complete physical check-up, if the child has not had one recently, is never a useless procedure.

An assembly of these data will aid the teacher in making an intelligent attack on the problem as she sees it. Let us suppose that the retarded reader in question is of the most challenging type—a ten-year-old, fifth-grade boy, I.Q. 115, reading on a second-grade level, no physical anomalies except a slight muscular imbalance which is under treatment by an oculist; aptitudes are all average; an aggressive, intelligent boy interested in assembling model airplanes and entering them in every contest that comes his way; he wants to learn to read but he has never been interested in books and what is more, he is pretty sure his case is hopeless because he's dumb, or so the fellows say! His sympathetic, understanding teacher has already recognized this boy's need for acceptance, affection, and achievement and has taken definite steps to establish him in the group. They admire his skill and are willing to overlook the reading disability or even to help him overcome it if they can.

First step: Let Frank Smith who is a good average reader, but who is "all thumbs" when assembling a model plane but who is learning the art from our retarded reader, test our friend informally with the Dolch Basic Words Cards and the Picture Words. Remind Frank that these are "one-look" words and he is to separate the ones which Jim misses from those he can say at sight. Appoint a short period each day when the two boys can work together on the words until all are learned. Both Frank and Jim can set up their goal together as to how many to master in one day. A daily chart, carefully marked, will keep both boys conscious of progress made. Some day when the

teacher can slip away from the group she will "listen in" on all the words in Jim's "I know" pile. Her smile and word of commendation will spur both boys on to have the pile twice as high when she stops again. Of course, Jim is going to have trouble with "went" and "want" and "there" and "here," but a little tracing and retracing on the blackboard while saying the word will help to fix the correct association. As Jim begins to learn more and more of the Dolch words and the phrases the teacher may wish to increase the speed of his recognition by means of a home-made tachistoscope. Jim could probably make one himself if she showed him a drawing of it. There is a good description in Russell and Karp's *Reading Aids Through the Grades*.<sup>2</sup>

But what about the other skills that Jim should be learning? How will he ever learn to attack words independently? About five minutes a day under teacher direction should be spent in a good phonics book which meets Jim at his own level. The *Jato Car*, level two, of the Building Reading Skills series would appeal to any boy in this modern age. It reviews the consonants and presents the teams and the vowel sounds. It is well to follow a series like this consecutively with him, doing all the work orally. Oral work is all important in the teaching of phonics. Giving Jim the book as busy work would accomplish nothing.

But Jim is not doing any reading, someone may object. No, but he is ready to begin now with the "reading together" method in *Straight Up* in the Airplane series. Who will read with him, supplying only the words Jim himself does not know? Ideally, the teacher herself should if she can give him a few minutes each day; perhaps, this step could alternate with the teacher-guided phonics lesson. Frank, too, may have more time which he would be glad to give to Jim. The advantage in either case is that Frank knows what words Jim can recognize at sight and the teacher knows his phonetic power so that neither would do more for him than is really necessary. The "reading together" allows the use of material which is too difficult for the retarded reader to handle independently but which has strong interest

<sup>2</sup> David H. Russell and Etta E. Karp, *Reading Aids Through the Grades* (New York: Bureau of Publications, Teachers College, Columbia University, 1951).

appeal. The method is a crutch, however, and should be discarded as soon as possible. In early remedial stages it may be the means of arousing an interest in reading which is a good percentage of the victory. Other crutches may also be used with retarded readers such as markers and using a pencil to give directional guidance on a word or a line. In other words, almost any method or device is legitimate if it serves a good purpose and helps to eliminate an accumulation of bad habits. The child himself will scorn it when he realizes that he no longer needs it.

Instead of, or in addition to, the "reading together" method which she is trying with Jim, the teacher may wish to experiment with the dictated story method. Since he is intelligent and has an interesting hobby, he is probably a good story teller. She will let him compile his own book of airplane stories, each of which he has dictated to her. She types the story on a primary typewriter and makes individual flashcards of the words which are not in Jim's sight vocabulary. Frank will then do the same thing with these words as he did with the Dolch cards, but now the two boys keep an alphabetized file of the words Jim learns. Phrases from the story may also be typed and used for drill work on the hand-made tachistoscope. Before long, Jim is ready to read his own story and make it a permanent part of his book. In this way his sight vocabulary expands beyond the limits of the Dolch list and begins to include words on advanced levels, because Jim's understanding and speaking vocabulary from which he has drawn his words is well in advance of his present grade level. Is there danger that he will memorize his stories? Yes, but remember he has an alphabetized file of his known words so that frequent review of the isolated words and phrases insures permanent retention of the vocabulary. It is true that Jim's new sight vocabulary is probably heavily weighted in favor of aeronautics, but he is also gaining a mastery over the Dolch service words which comprise 50 per cent of all reading material. Moreover, he has learned now to see words when he looks at them and to notice details which will aid future recognition. The confidence he has gained will give him courage to do free reading in easy books which are of interest to older boys, such as the American Adventure series. He may even be ready to attempt the third book of the Merrill skill text series

and make rapid progress in the skills of silent reading as they are developed there. The diagnostic test which is bound in the center of the book will be a good indication for the teacher of whether Jim is over the "word-perception hump" and is ready for third-grade reading, or not. If he reaches a third-grade score on this test, the teacher is fairly safe in taking the next step of introducing Jim to remedial workbooks. His progress may be slow but it will be steady, providing that he is given much reading in what Dolch calls his "area of confidence" and advance steps are taken gradually and only as he is ready for them. The attempt to launch him into regular group reading would be a fatal one and result only in greater frustration than he has experienced previously.

#### CONCLUSION

There are many Jims in the classrooms today. Their problems may be more or less serious than the one we have tried to solve here. Reading clinics exist to relieve classroom teachers of the responsibility of diagnosing and providing therapy for these severely retarded readers. But since there will always be more cases than specialized services can handle, the classroom teacher will be expected to take the initiative whenever it is humanly possible. No one will expect her to do the work of a specialist but neither will anyone withhold the commendation which she richly deserves for taking careful steps to approach the problem systematically with certain basic principles in mind which will insure its success.

Knowing the heart of the child as well as his developmental stages she will be quick to discern the necessity of meeting his basic needs of acceptance, affection, and achievement. An atmosphere of sympathetic understanding will destroy any long-standing resistance to reading and will motivate the pupil to attempt the difficult climb up the reading ladder. The wise teacher will guide him from the rung on which she finds him and will measure each step by the strength and security he has gained from the last one. Her encouragement of his efforts flows from her own indomitable spirit which protests in the face of all difficulties, "I *can* teach this child to read!" Let us be hopeful!

## SAINT AUGUSTINE, STUDENT AND TEACHER

SISTER M. MELCHIOR, O.P.\*

Aurelius Augustine, the son of Patricius and Monica, was born on November 13, 354, in Tagaste, a small town in the Roman province of North Africa. He died as the renowned Bishop of Hippo during the siege of the city by the Vandals on August 28, 430. The fifteenth centenary of his death, which was observed in 1930, was the occasion for several volumes of studies and testimonials of praise on the part of many who hold him with love and respect. During the present year of 1954, which commemorates the sixteenth centenary of his birth, an international congress of scholars will meet in Paris to honor the greatest of the Fathers of the Church. None knew so well the mind of the ancient world as did Augustine. Upon this knowledge he shed the light of the Gospel, building the pagan and Christian elements into a harmonious edifice of truth. Among the titles which have been conferred upon Augustine are the following: Prince of Mystics, Doctor of Grace, Founder of the Middle Ages. The basis for his lasting reputation in many and diverse realms of endeavor was laid during his early years as a student and teacher. In these roles we shall consider him in the following pages.

### EARLY EDUCATION

Augustine had learned Latin, his native tongue, in the nursery. Although he was familiar with the Punic language and defended it on one occasion against the charge of barbarism,<sup>1</sup> he probably did not use it in daily conversation. Unlike his contemporary Jerome, he never learned Hebrew, and Greek remained always a foreign language to him. He learned Greek thought by means of Latin translations. His mind expressed itself most perfectly in Latin and he was the first philosophical thinker whose formation was uniquely Latin.

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<sup>1</sup> *Epistolae*, 17 (PL 33. 83-85).

When Augustine in the *Confessions* describes his own early education, he had already spent over twenty years in the classroom as a teacher, so his commentaries regarding his early years must be viewed in the light of his own canons of pedagogy. Speaking of his own first instruction he says that his elders "would make a particular sound, and as they made it would point or move toward some particular thing . . . and I came gradually to force my mouth to the same sounds and to use them to express my wishes."<sup>2</sup>

Augustine paid immortal tribute to his mother Monica's influence upon him during these years, saying in the *De beata vita*, ". . . such a mother to whom I owe, I believe, all that I am."<sup>3</sup> She and the women in his home, therefore, were his first teachers.

When he went to school he could see no use of the things he was sent to learn, and having been soundly beaten for idleness in learning, he began to pray God as his help and refuge. While he dreaded the torments inflicted by his teachers and was zealous in his prayers for deliverance, he still did wrong, he says, "by writing or reading or studying less than my set tasks."<sup>4</sup> His elders found it hard to impress him with the need to excel in the use of words—words which in his day, he says, were learned "for the purpose of gaining honor among men and deceitful riches."<sup>5</sup>

At his home town Tagaste, where Augustine attended the elementary school, he was taught to speak correctly, to recite, to read, to write, to count. This was the plan of education, acceptable now also, the system formulated by Quintilian in the *Institutio oratoria*. "All the while," he says, "I disliked learning and hated to be forced to it. But I was forced to it, so that good was done to me, though it was not my doing."<sup>6</sup>

#### STUDY OF LITERATURE

After attending these first schools at Tagaste, Augustine was sent to a grammar school at Madaura, a town about twenty miles from his home, where he was taught Greek and Latin litera-

<sup>2</sup> *Confessiones*, 1. 8. 13 (PL 32. 666-667).

<sup>3</sup> *De beata vita*, 1. 6 (PL 32. 962).

<sup>4</sup> *Confessiones*, 1. 9. 14 (PL 32. 667-668).

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, 1. 12. 19 (PL 32. 669-670).

ture. He calls these later studies of literature "empty"; his former studies "useful." The "useful refrain that 'one and one make two, two and two make four,'" he says he found loathsome, "but such empty realities as the Wooden Horse with its armed men, and Troy on fire, and Creusa's ghost, were sheer delight."<sup>7</sup> In his maturity he acknowledged the excellence of these rudiments, for they are the foundation on which the finished art stands. The early work, rough and painful, is precious because it holds the treasure of future promise.<sup>8</sup>

During his stay at Madaura, Augustine steeped himself in Vergil although his study of Latin literature embraced other classical authors, particularly Terence, Catullus, Horace, Ovid, Juvenal, Perseus, and Martial. Yet Augustine maintained a profound dislike for Greek. He tried in the *Confessions* to analyze the reasons why he so hated the Greek literature of his school program. He observes the difference in method and efficiency between the way that children acquire their mother tongue and the man-made systems by which they are taught, under school discipline, to analyze the forms of speech, to take apart the structure of language, to build up anew the symbolism of letters.<sup>9</sup> Whereas he had learned Latin, not by persons teaching him, but simply through their speaking it, and out of a desire to utter his own feelings, he had to be driven with threats and savage punishments to learn Greek, because, he says, "I knew not the strange words."<sup>10</sup> He seems to refer to words which children learn by simply speaking. In his day the Western world was no longer bi-lingual: Greek words were learned from prepared vocabulary lists. Thus he shows the modern teacher of foreign language the importance of vocabulary. He further proves that free curiosity is of more value in the learning process than is harsh discipline. However, by God's ordinance discipline must control the free play of curiosity. That ordinance is at work in the master's cane and the torments of the martyrs; it achieves that mingling of bitter with sweet which brings us back to God from the poison of pleasure that first drew us away.<sup>11</sup>

In the study of literature, as it was then carried out, the

<sup>7</sup> *Ibid.*, 1. 13. 22 (PL 32. 670-671).

<sup>8</sup> Francis E. Tourscher, "Christianity and the Christian Classics," *American Ecclesiastical Review*, LXVIII (April, 1923), 393.

<sup>9</sup> *Ibid.*, 392. <sup>10</sup> *Confessiones*, 1. 14. 23 (PL 32. 671). <sup>11</sup> *Ibid.*

students were introduced to selected passages of the poets while the masters commented at great length on their meaning. At other times, the students paraphrased in prose what the poet had said in verse, declaiming, in particular, imaginary speeches of the characters involved. They studied, too, the established rules of pronunciation, "neglecting," Augustine says, "the eternal rules of salvation taught by You (God)."<sup>12</sup> His success in these pursuits made him, then a youth of fifteen, fall into vanity over the pleasure which he brought his teachers and parents. Thus, while he commends his study, he regrets that it was not accompanied by moral teaching.

Later at Carthage, Augustine followed the course of studies in rhetoric which was intended to educate men for the practice of law. For this Cicero's *De oratore* was the chief textbook. But true to the spirit of the fourth century, which was enamored of ornate speech as it was practiced by the sophists, Augustine learned to value his style of speaking above his subject matter. Herein he and his contemporaries had departed from the true intention of their master Cicero.<sup>13</sup> Philosophy followed upon rhetoric. Again Cicero furnished the textbook. Augustine relates how the *Hortensius* of the pagan philosopher Cicero was the book which most profoundly influenced him in his youth, for by setting forth the consolations of philosophy it turned him eventually to the study of abstract truth. Owing to the attraction of philosophy, which had been aroused by the *Hortensius*, he renounced his intention of becoming a lawyer and became, instead, Augustine the teacher.

#### TEACHER BEFORE HIS CONVERSION

Augustine's engagement in teaching lasted all his life. The years fall naturally into two periods, those before his conversion, which were devoted to the classroom and to his own search for truth, and those after the year 387, during which he wrote his voluminous works, teaching by word and pen during the long years of his priesthood and episcopate between 390 and 430. Further, Augustine so molded Christian thought in that crucial

<sup>12</sup> *Ibid.*, 1. 18. 28 (PL 32. 673-674).

<sup>13</sup> In his maturity Augustine recognized this fact and wrote a handbook of Christian rhetoric.

fourth century and early fifth that in a sense he is the teacher of all succeeding ages.

At the age of nineteen, Augustine's formal education was finished and he began to teach the art of rhetoric, first at Tagaste, then at Carthage, and later at Rome and Milan. His leaving one city for another was prompted by his friends who urged him to seek elsewhere greater opportunities for his talents as a teacher and an increase of wealth and prestige. But the real reason, Augustine says, for his going to Rome and Milan was the conduct of his pupils. At Carthage, custom allowed them to commit many outrages, to break in impudently and like a pack of madmen play havoc with the order which the master had established for the good of his class. Like many teachers, when Augustine found his charges troublesome, he thought that he might find more docile students elsewhere. But the young men of Rome acted similarly to those of Carthage. For this reason he promptly applied for a position as a professor of rhetoric in Milan when an opening occurred there. At Milan, Augustine was at the height of his career as a teacher, with a reputation for learning in the Roman world, since the teaching post at Milan was a coveted one awarded by competition before the Prefect of Rome.

While he was at Milan, the city made famous by its illustrious Bishop Ambrose, Augustine heard the truths of faith preached in the cathedral. At the age of thirty-three he was given the gift of faith in Christ. He was baptized at Easter time in the year 387.

Augustine evaluates his year in Carthage before his conversion by saying:

What did it profit me that I read and understood for myself all the books of what are called the Liberal Arts that I was able to get hold of, since I remained the vile slave of evil desires? I enjoyed the books, while not knowing Him from whom came whatever was true or certain in them. . . . Whatever was written either of the art of rhetoric or of logic, of the dimensions of figures or music or arithmetic I understood with no great difficulty and no need of an instructor; this You know, Lord my God, because swiftness of understanding and keenness of perceiving are Your gift. [And here he voices a common experience of teachers.] I did not discover that these matters were very difficult even for the studious to grasp, until I tried to teach them to others. . . . And that pupil was

regarded as the most excellent who could follow my exposition least laggingly.<sup>14</sup>

#### TEACHER AFTER HIS CONVERSION

With his conversion Augustine entered upon the second phase of his life as a teacher. John Baptist Reeves, O.P., says that when Augustine became a Christian he repudiated his former sins and nothing else.<sup>15</sup> The schooling, the reading, the employments, and all the experiences which had molded his life continued to be operative in it. Not one of these experiences was ever forgotten or disowned. He was the first of the great converts to Christianity who have always remained thankful for the early education they received outside it.

At Cassiciacum where Augustine retired with his mother, his son, his brother Navigius, and a few friends, he had the use of the home of Verecundus who had been a *grammaticus* at Milan. There during the fall and winter of 386-387, while he prepared for Baptism, Augustine turned his attention as a Christian thinker to problems of education, such as the qualities of learning and the content of literature, philosophy, logic, metaphysics, and morals as they were taught in the schools of the Roman Empire. The fruits of these months spent with a select group of pupils and friends are his work on scepticism, *Contra academicos*; the *De beata vita*, wherein he analyzed the Stoic theory of the end and purpose of life; and the *De ordine*, a study of order in the physical world and of law in the world of the spirit and of the mind.

#### METHOD OF INSTRUCTION

The dialogues at Cassiciacum are an indication of the way in which Augustine taught. An example of his method of teaching is provided by the *De ordine*.<sup>16</sup> The discussion began in the sleeping room of Augustine, Licentius, and Trygetius, when a troublesome mouse awakened them long after they had retired. Augustine says that he had the habit of spending the wakeful hours of the night silently turning over in his mind whatever

<sup>14</sup> *Confessiones*, 4. 16. 30 (PL 32. 705-706).

<sup>15</sup> John Baptist Reeves, "St. Augustine and Humanism," *Monument to Saint Augustine* (New York: Sheed and Ward, 1931), p. 141.

<sup>16</sup> *De ordine* (PL 32. 977-1020).

came to him. Ordinarily he did not carry the work of teaching into the hours after darkness. The evening meal was preceded by the reading of a half scroll of Vergil and soon after dinner they retired for the night. He had advised his pupils, too, to be at home with their thoughts after school work was ended, and that if they did converse it should be on subjects other than their studies. As a good pedagogue he knew the need for relaxation and for meditation in the lives of students and teachers.

The sound of running water in the baths nearby occasioned the discussion on order this particular night, for Augustine noticed that it sometimes sounded quite clear and at other times was less audible. "What was the cause for the variance of sound?" he asked his young friends. So insignificant a detail had sent the mind of Augustine in search of certainty. At first Licentius did not share his enthusiasm for a philosophical discussion at that hour of the night. Alone in the darkness he was thinking over some lines from Terence, for he was deeply interested in literature at the moment. Augustine spoke rather sternly to him since he feared that his love for poetics might take him away from philosophy. Soon Licentius acquiesced to the wishes of Augustine and the two boys and their teacher were engaged in a deep philosophical problem which they continued to discuss on the following two days.

The method of instruction was by question and answer. This gave the students an opportunity to express their opinions and to test the worth of these opinions when they were set forth under the guidance of Augustine. Even when they answered amiss, Augustine tried to see God's purpose working in the conversation of his students. In general, a pleasant tone prevailed, but when his pupils fell to laughing foolishly or quarreling, Augustine pleaded with tears for the only fee he asked of them—that they be good. He made use of familiar images to draw them to higher considerations when, for example, a cock fight in the barnyard nearby was pointed out to them as a perfect type of the ordered beauty of a contest and of divine order in nature. He asked his pupils to note the external expression of animal consciousness of superior physical force in the proud strut of the victor, the signs of defeat in the drooping wing and dragged feathers of the vanquished bird. He bore patiently his students'

repeated requests for an answer which had been given again and again. He did not allow the habit of distraction on the part of one lad to deter him from reaching the goal of his thoughts. He kept to the original lesson plan when Trygetius attempted to have a part of his remarks deleted from the record. And when newcomers arrived on the third day, Augustine carefully explained to them the course of the argument which had occurred in their absence. He also seized the opportunity to uphold the authority of Monica and to bring her into the discussion in tribute to her saintly wisdom.

At length a true definition of order was reached. Augustine expressed his gratitude to God in prayer. When students and teacher had resolved their doubts and had reached a common basis of understanding, Augustine spoke at length on order in study. He showed the need for the discipline of the *trivium* and *quadrivium* as a preparation for philosophy; he demonstrated the place of authority in the process of education; he maintained the absolute primacy of divine authority. Not the least interesting part of the *De ordine* is the ideal character which Augustine paints of the young men engaged in study. To achieve success they must lead virtuous lives, devote themselves to study and attain to God by prayer.

#### A CHRISTIAN COURSE OF STUDY

It is remarkable to observe with what rapidity Augustine wrote under the first impulse of the grace of conversion. Because he realized the need for a new appraisal of education, he set about the task of analyzing the older systems of thought and forming a synthesis of truth based on faith in Christ. He hoped to complete a course of school texts, originally planned and prepared with a circle of friends, all Christians or converts. He himself says of this project: "During this time, while I was at Milan before I received baptism, I labored to write books on the branches of learning, questioning those who were with me, and who were not strangers to studies of this kind; endeavoring through things material, by way of certain definite steps, to arrive at things spiritual, or to point the way."<sup>17</sup>

But he says that he finished at Milan only the book *De gram-*

<sup>17</sup> *Retractationes*, I. 6 (PL 32. 591).

*matica*, which he later lost from his library. After he returned to Africa he wrote six books on rhythm, called *De musica*, one of which he had begun at Milan. "Of the other branches of learning: dialectics, rhetoric, geometry, arithmetic and philosophy, likewise begun at Milan, only the outlines remained."<sup>18</sup> Even these outlines Augustine lost, although some persons, he believed, had copies of them as late as the year 426, when he was composing his *Retractationes*.

This was an ambitious program for a recent convert and layman. And, although these works do not all survive, it may well be imagined that the outlines in the hands of such Christian teachers as Augustine and his friends, who formulated them, must have yielded a course of study unique in the annals of education. Furthermore, the fact that Augustine knew that copies were still in existence forty years after they were first drawn up speaks well for their continual use at least in his lifetime. Nor must we forget the personal influence of Augustine in the classrooms where he taught in the three greatest cities of the West—Carthage, Rome, and Milan.

#### HOW LEARNING IS ACQUIRED

When Augustine was en route to Africa after the death of Monica, he delayed in Rome for over a year. At this time he wrote *De quantitate animae* and *De libero arbitrio*. Upon his return to his father's estate in Tagaste he composed *De magistro*, the reported conversation which he had with his fifteen-year-old son Adeodatus. It centers about the problem and its solution: there is no teacher other than God who teaches man knowledge; and this is in accord with what is written in the Gospel, "One is your teacher, Christ."<sup>19</sup> God alone, Augustine says, is the ultimate cause and reason for the acquisition of truth by man when he learns. "Who is so unreasonably careful as to send his child to school in order to learn what the teacher thinks?"<sup>20</sup>

The treatise *De magistro* is an extensive analysis of signs to show their inadequacy insofar as the truth and certainty of

<sup>18</sup> *Ibid.*

<sup>19</sup> *Ibid.*, 1. 12 (PL 32. 602). Cf. J. M. Colleran, trans., *The Greatness of the Soul and The Teacher* ("Ancient Christian Writers," 9 [Westminster, Md.: Newman Press, 1950], pp. 114-125).

<sup>20</sup> *De magistro*, 14 (PL 32. 1219-1222).

knowledge is concerned. As words have no power to make men know physical realities without an experience of these objects through the senses, so, Augustine argues, words can not make men see intelligible realities within the mind. That can be brought about only by the power and wisdom of God. Again, as physical light is necessary that one may perceive corporeal realities, so the divine wisdom must illumine the human mind, verifying St. John's description of Christ as the "true light which enlightens every man that comes into the world."<sup>21</sup>

In Augustine's opinion, study seemed so essential in the life of the Christian that it occupied a place second only to prayer and meditation in the monasteries he founded at Tagaste and Hippo. His biographer Possidius says that "what God revealed to him in his meditations and prayers, he taught to souls far and near in sermons and books."<sup>22</sup> In fact, Augustine's original contribution to the development of monasticism in the West is his emphasis upon the intellectual life. He shows a marked advance over the educational endeavors of Eusebius and Basil. Augustine trained his monks in the learning they would need to fulfill the tasks of priests and bishops. He reconciled cenobitism with literary pursuits, asceticism with knowledge, and he envisioned monastic houses of study and prayer, wisdom and holiness. That is why the Rule of St. Augustine contains the familiar clause: "The books may be asked for every day at a certain hour."<sup>23</sup> At his death he left a clergy well equipped for the work of the ministry, while monastic communities of men and women in North Africa had in their libraries books and literary tracts of his own and of other holy men.<sup>24</sup>

#### PAGAN CLASSICS IN EDUCATION

Augustine's attitude toward the pagan classics was formed from his own experience. In the light of Christian truths he realized that the heritage of human thought, as it was taught under the old system, needed to be reformed to fit the new faith and morals and ideals which the Church taught. Pagan literature failed of itself to teach living and practical elements of the present life; schools were lacking in original thinking and

<sup>21</sup> John, 1:9.

<sup>22</sup> *Vita*, 3 (PL 32. 36).

<sup>23</sup> *Epistolae*, 211. 13 (PL 33. 963-964).

<sup>24</sup> *Vita*, 31 (PL 32. 63-66).

the power to express it; only the bishops of the Church had the full deposit of truth. To remedy these ills he began the series of texts mentioned earlier in these pages.

Yet Augustine recognized a wisdom of a sort among the pagans. He urged Christians to use what was true and in harmony with the faith, enriching themselves as did the Israelites with the possessions of the Egyptians, for the pagans were, in a sense, unlawful possessors of these truths. He was not an enemy of science and knowledge, but he considered the practical end of knowledge to be the understanding of the Sacred Scriptures. And because he had himself experienced the poverty of knowledge which knows not the revelation of God, Augustine maintained the absolute ascendancy of knowledge gained by faith over purely scientific knowledge.

#### THE BIBLE IN EDUCATION

Because of his convictions, the Bible was pre-eminent in Augustine's scheme of education. It was the new material for the work of education. It was not to supplant the old learning, but to present a mirror to human life, to become a source of thought and to show the divine plan of history. The Bible formed the basis of his great work *De Trinitate* and *De Genesi ad litteram*. In his *De civitate Dei* the Bible was at the core of his teachings as he wrote his apology for Christianity and his philosophy of history. These works had as their aim education. They answered the problems of mythology and philosophy with the truth of God to be found only in the Bible. Such works of Augustine which met universal problems of education have a timelessness and application even to the present day.

#### MANUAL FOR TEACHERS AND PREACHERS

In addition to his work which grew out of the needs of his day, Augustine was also approached by contemporary priests and bishops for methods of teaching and preaching. They were rewarded with two classic volumes on instruction, *De catechizandis rudibus* and *De doctrina christiana*. In the first named work Augustine outlined for a certain Deogratias the method of instructing newcomers in the faith, and he based his remarks on his own methods which can be illustrated from any number

of his works. Book Four of the *De doctrina christiana* holds a unique position in the history of rhetoric. Within its few pages it contains a whole new and Christian approach to rhetoric. This art, which was the very life of ancient oratory, had degenerated by Augustine's day into the sterile and riming phrases of the so-called "second sophistic." Although they professed to have Cicero as their master, rhetoricians had lost the true values of the ancient master of prose. It was left to Augustine to restore the pristine method and thought of Cicero's *De oratore*. Cicero had used rhetoric for the purpose of giving truth to men. Augustine made the task of rhetoric the preaching of the word of God, Supreme Truth. Like Cicero he aimed first to teach (*docere*), but whereas Cicero had considered rhetoric's second aim to charm (*delectare*), Augustine reserved that for last. Instead, he put in second place Cicero's third aim, to influence to action (*movere*). In addition, he made prayer a prime requisite of the Christian preacher, while eloquence was accorded a second place. He illustrated from Sacred Scripture the Christian orator's use of the three styles of speaking— *submissum*, *temperatum*, and *grande*. And finally, he laid down moral requisites for good preaching, namely, an exemplary life, truth before expression, and prayer which he regarded as the alpha and omega of the Christian's preparation. So influential was this work on later ages that under the title *Ars praedicandi* it was the first work of the Fathers of the Church to be published in book form.

#### CONCLUSION

From this brief portrayal of Augustine it may be seen that in a unique manner he has been the teacher, not only of his contemporaries in North Africa and Italy, but also of the men of the Middle Ages and ultimately of every Christian in the Western world. By his own education in the pagan schools he learned the wisdom of the world as a dying pagan society sought to perpetuate it. Under the impact of his conversion to Christianity he turned all the forces of his talented intellect that he might bring about the victory of truth over error. Having captured the knowledge of divine truth in the revealed word of God, he spent himself making truth known.

## THE ORDER OF THE MAROON AND GREY

FRANCIS X. BENEDICT\*

"And the boys"—Mother Superior has finished with the girls—"the boys will wear grey trousers, white shirts, grey-and-maroon-striped blazers, and ties to match the blazers." Visions of 157 assorted sugar plums, aged six to thirteen and neatly striped in maroon and grey, dance through Mother's head.

Mother Superior is describing to the pupils of St. Audifax's parochial school the new uniforms to be worn thenceforward by all and sundry. (At this point, there has been a failure to obtain complete agreement as to whether the lighter color is grey or silver. For the purpose of this discussion, it is assumed to be grey; the thought of Kevin McKevin, junior, aged eleven, red-haired and freckled, in a *silver*-and-maroon-striped blazer is one that the mind rejects). But no matter. In due course a decree will go out from St. Audifax's that all must be enrolled, each in his own home—and at the expense of his own parents.

### DEMOCRACY WITH A BAKER'S DOZEN

If Mother Superior had been describing the new uniforms to the parents instead of to the children, all the fathers of the 157 boy pupils would have gagged. Of the 163 mothers of girl pupils, 150 would have groaned. The other thirteen mothers, having been consulted as members of an *ad hoc* committee which never had a formal meeting, shared Mother Superior's enthusiasm both for the boys' uniforms and for the three-piece creations to be worn by the girls.

Now, this baker's dozen of little girls' mothers are either very well off, or very accomplished seamstresses, or both. They are also the mothers of not more than one little girl each, and they are the mothers of no little boys whatsoever. They could all learn a great deal from Mrs. Kevin McKevin, senior, about the facts of life as they relate to the practical problem of clean white shirts each day for Kevin McKevin, junior, and his two younger

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\*Francis X. Benedict is a father contemplating uniforms for his two children in a parochial school.

brothers. Having no acquaintance with the multi-shirt or multi-blouse problem, they thus have more time than other people for the fascinating sport of devising the proper garb for other people's children.

To say that these 157 fathers of boy pupils and 150 mothers of girl pupils are unenthusiastic about the new uniforms would be the understatement of their generation. But fighting City Hall is child's play compared to opposing the co-matriarchy of Mother Superior and the vocal baker's dozen. Mother Superior is clothed not only in the habit of her order but also in an armor of plausible arguments for uniforms for parochial school children. To be sure, these parents could appeal to the pastor, but he already has more problems than the publishers of young Kevin's arithmetic book. Besides, all of them have given hostages to St. Audifax's in varying numbers and they can not risk any action which might lead to reprisals, however subconsciously visited, from rectory or convent.

So the order of the maroon and grey marches on, accompanied by the vague disfigurement of McKevin *père*, the exasperated frustration of McKevin *mère*, and the outspoken disgust of McKevin *fil*s. The fact that the McKevins and the majority of their fellow parishioners are marching against their wills brings to St. Audifax's a kind of cold war, conducted largely by telephone but interspersed with brief skirmishes on the sidewalks outside church. These encounters do not result in any modification of the edict on uniforms but they do make fairly clear the respective positions of the pro-uniforms and the con-uniforms.

First of all, the McKevins concede that their situation is atypical. The blazers for the boys and the three-piece suits and "beanies" for the girls are added fillips which most parishes don't get around to. Next, they admit that all parish schools don't adopt uniforms by a procedure which is more than faintly reminiscent of the principle which got the saltwater mixed with the tea shortly before the founding of the Republic. Over in the neighboring parish of St. Abachum's for example, the uniforms are quite simple and were adopted by majority vote of a well-organized parents club. But moving to St. Abachum's would be a rather drastic remedy, and the McKevins know they wouldn't like uniforms there any better than they do at St. Audifax's.

Neither the style of the uniforms nor the circumstances of their adoption is what is really bothering them.

#### BUDGET FOR BEANIES, BLAZERS, AND BLOUSES

The McKevins are not lacking in a fair share of this world's goods, but neither are they members of the two-station-wagon, private-elementary-school set. If their children are to be educated in the *four R's*, St. Audifax's is a foreordained choice. They are unimpressed, therefore, by the knowledge that uniforms are the rule in some of our best private schools. Parents send their children to private schools by choice, but the McKevin children attend St. Audifax's because for them it is the only opportunity for a religious education. The McKevins wonder if the order of the maroon and grey isn't taking advantage of their necessity.

The mothers who have helped to found the order of the maroon and grey are pleased with both the sartorial and the economic aspects of the new uniforms. Being members of that half of the world which is pretty much in the dark as to how the other half of the world clothes its children, they are brightly happy in the thoughts that the uniforms are "just darling" and "cost no more than any other clothes." One of the things these good ladies don't know is that the McKevin children have two cousins, slightly older than they, whose parents move in the upper part of the same half-world inhabited by the ladies themselves. The cousins are outfitted at Best's and reoutfitted with sufficient regularity that the by-products can be passed on to Kevin, junior, and sometimes to his younger brothers, with very satisfactory results. Mrs. McKevin hereafter will plan her clothing budget without this bonanza, because the cousins didn't happen to attend a school which prescribed maroon and grey. Also, Mrs. McKevin can forget about shopping the sales—the lucky merchant, or merchants, who contract for the maroon and grey jobs will have a virtual monopoly and won't have to worry about attracting customers. The customers have been provided automatically by St. Audifax's decree. And Mrs. McKevin can't count on as much financial succor as formerly from the "next-to-new" or "outgrown" shops because clothing for which there is a ready and constant market isn't marked down as much as clothing which must withstand the vagaries of the seasons and

compete for favor on its own merits. (On the other hand, a uniform outgrown but not outworn should enjoy a ready market in the parish; but even in a seller's market a maroon-and-grey-striped blazer is a sometime thing.) The McKevins wonder if things like this don't have the same discouraging effect on family life as houses that are too small, food that is packaged for families of three or four, and landlords who won't rent to families with anything like a normal Christian complement of children.

#### PROPRIETY THROUGH UNIFORMITY OR VARIETY

As the mother of three young boys, Mrs. McKevin knows all too well that a few of the eighth-grade girls are given to wearing sweaters that are no larger than they should be. (As a woman with her eyes open and her wits about her, she also knows that the mothers who permit this will permit the same effect to be achieved with grey blouses and maroon skirts that are a size or so too small.) And from her friends who are the mothers of little girls, she knows that many real aches come to little-girl hearts because there are always a few who dress in a style to which the fathers of the many are unable to accustom them. (As a person who has lived nearly two-score years, she also knows that such seeming inequities will be encountered by these little girls at frequent intervals until they achieve their final rewards, and she is semi-privately of the opinion that they might as well start learning about them at St. Audifax's.)

That these are matters of legitimate concern to St. Audifax's Mrs. McKevin does not doubt. Nor does she doubt there are similar concerns with the over-dressed, the sloppily-dressed, and the poorly-dressed. But for the lives of them the McKevins can not see how the root of these difficulties can be reached by eliminating the effects while allowing the causes to exist unchecked and largely unnoticed. The pupils of St. Audifax's are receiving no training in these respects, because once the uniform is adopted no question of the propriety of various modes of dress can raise its motley head. The merry-go-round keeps turning but there is no chance for the brass ring, and the children of St. Audifax's children will cause the same concerns at another school in another day.

The McKevins wonder if this isn't a fertile field for adult education, and they think of the conclusion of Father Daniel A.

Lord, S.J.: "If I had my life's work to do over again, I probably should not spend it working for youth. . . . I'd work for parents of the young people, . . . what is needed for successful youth work is lots more work for, with, and on adults."<sup>1</sup> The McKevins aren't educators, and they aren't very sure how to reach the parents who lack moral awareness, good taste, or common sense in the matter of their children's garb. But they are quite sure that a good start could be made if there were some way to devote to the problem the same amount of time, money, and energy which will go into providing uniforms to give the outward impression that there are no parents at St. Audifax's who are lacking in such qualities.

Absent any handy forum for training parents along these lines, the McKevins think that the immediate problem could be solved in satisfactory fashion by instituting a few general rules prohibiting certain types of clothing (T-shirts, for example) or prescribing certain articles of clothing to be worn (it wouldn't hurt young Kevin or his friends to learn at the age of eleven that a tie is pretty generally accepted as standard equipment for a working male who isn't engaged in manual labor). In short, it would be unnecessary for St. Audifax's to regulate all the minor details of color and style if it established minimum acceptable standards based upon decency and common sense.

#### CRICKET COATS IN AMERICAN COMMUNITIES

The McKevins would not be quite so disturbed if all of this involved only themselves, their children, and the other parishioners. It happens, however, that St. Audifax's is located in a suburban area which is made up largely of a number of real-estate developments—miniature Levittowns, each with its own community *mores*. Community action, group spirit, co-operative enterprise are the watchwords. When the McKevin children go off to a parochial school instead of to the Rolling Acres Elementary School, the good burghers of Rolling Acres are not too upset; but when they are toggled out in clothes which set them apart from the other children in Rolling Acres, people begin to say: "Well, it looks like Dr. Conant is right. Those Catholic

<sup>1</sup> Address to the National Catholic Youth Conference at Boston in October, 1953, as reported in *Action Now*, VII, 5 (February, 1954), 3.

schools really are divisive elements in our national life." The Catholics in Rolling Acres are pretty certain that it would be better for their apostolic endeavors in the community if their children were identifiable by the same mark as the early Christians, rather than by their clothing.

Male and female He created the children of St. Audifax's, sharing His own image and likeness within, and distributing a divine diversity without. Light and dark, tall and small, chubby and slim, freckled and fair, He created them. In essentials, He ordained that they should be in unity in His Church, but in such non-essentials as clothing He granted them liberty and adjured them not to be solicitous. To the McKevins it seems that the elaborate planning of style and matching of colors reduces the diversity and marks the solicitude.

As the cold war drags on, it takes a bit of doing on McKevin's part to prevent an incident which might lead to actual hostilities. When young Kevin demands to know "What is a blazer, anyway?" McKevin hastily consults a dictionary. Finding that a blazer is "a light jacket, usually bright-colored, for wear at tennis, cricket, or other sport," his discomfiture is increased. But McKevin is a man with respect for authority, which he wants to pass on to his son. Dropping the dictionary gently behind the sofa, he tells young Kevin that a blazer is "just a kind of a coat." After some further discussion, he is moved to add that young Kevin will wear what he is told, and packs him off to bed. He opines to Mrs. McKevin that she can probably manage three clean white shirts per day if everyone else can, and indicates that he considers the subject exhausted.

In the uneasy peace which follows this disposition of his forces, McKevin tries to analyze his own discomfiture (which goes deeper than a Yankee fan's distaste for watching his male offspring bike off each morning in a garment designed originally for cricket players). Considering the matter from a strictly personal standpoint, he doesn't have to launder the shirts. He supposes that he will be able to withstand the added cost by saving on some other things which he doesn't need and really doesn't want anyway. And give or take a beanie here or a blazer there, he is obliged to admit that the general effect of the uniforms is not too bad.

After some further reflection, McKevin decides that what is really bothering him is this: he and Mrs. McKevin received all their education, from kindergarten through professional school, under Catholic auspices. They are normal, middle-class, average American citizens. They enjoy the graces that attach to their state in life, which help them to make the decisions involved in their God-given duty of educating their children. They have had a considerable amount of experience, of a most practical kind, in clothing young children. And they know a great deal more than anyone else in the world about the economic status and cultural background which one would expect to find reflected in the clothing worn by their children. So long as they abide by any general prohibitions or prescriptions which the school considers necessary, they are convinced that they are completely capable of deciding the details of style, color, material, price, and manner of acquisition (whether by purchase, gift, loan, manufacture, or otherwise) of the clothing worn by their own offspring.

In one of the sidewalk discussions at St. Audifax's it was suggested by one mother that the thing to do would be to put the matter up for discussion by all the parents. This suggestion was abandoned with haste, on the ground that it would result in each set of parents advancing a different idea. To this the McKevins would answer, "Precisely! So be it."

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Professor John T. Farrell, of the History Department of The Catholic University of America, has been awarded a Ford Fellowship for advanced study and research in 1954-55.

Students of Trinity College, Washington, D.C., in competition with college undergraduates from all over the country, have been awarded five national fellowships and six scholarships for graduate study.

A senior in the School of Arts at Manhattan College has been awarded a Fulbright Grant for a year's study abroad. The recipient, George Gingras, will study at the University of Rennes in France, starting this September.

## THE NEW TESTAMENT FOR COLLEGE FRESHMEN

SISTER M. ROMANA, O.S.B.\*

College freshmen respond to a study of the New Testament with enthusiasm and attention. This is gratifying when one remembers that these young people come from many different backgrounds. Some are graduates of our central Catholic high schools and had a course in the Bible or the New Testament in their senior year; others come from struggling parochial high schools; and still others are graduates of the public schools. Some say they have never read the New Testament; others admit that they cannot "get interested."

The college teacher of today must be resourceful if all the college freshmen are to be inspired to read and love the Word of God as recorded in the Gospels. If ample time is allowed, the class may cover not only the Gospels but the Acts and the Epistles. This paper will be devoted to the teaching of the Synoptists during one semester. Even then there is scant time to do justice to the first three Evangelists who present the same story. References to the Old Testament, to St. John, or to other portions of the Sacred Scripture may be made to heighten interest. But the major effort is to study the Synoptists. If the story of Ruth is told in an interesting manner by the instructor, some of the students will want to read the original in the Old Testament. This will be very much in place in reference to St. Matthew's record of the human genealogy of Christ.

The aim of the religion course is to foster Christian living. It should, therefore, encourage young people of college age in the development of strong and Christlike virtues. If this is to be achieved, the instructor in religion must present the Gospel accounts as "glad tidings," as the New Law of Love and salvation. Pious devotions, generally so-called, will not be emphasized. Instead, the grand and rugged truths of our Divine Saviour's life and teachings will be held before the mind of the student as the pattern proposed for each one personally.

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## CHALLENGING STUDENTS

In striving to build up the student to a self-orientation of his own life in the light of Christ's life, the instructor must remember that college students tend to have respect for a subject if it holds a challenge to their intellect comparable to that of other subjects in the curriculum. This does not imply that Faith is achieved by reason, but it does recognize the fact that the advantages of higher education impose a duty of increasing in the knowledge of the Faith.

A workable text is important in the class in New Testament. The Confraternity of Christian Doctrine edition incorporates much that the student can use with economy of time. Familiarity with the Gospels becomes easier by constant cross references within the one text. Reading in unison from time to time can also become part of the classroom technique. By the use of such a text, also, a summary of outstanding topics can be arranged in the form of a chart.

Early in the course a column arrangement can be used to emphasize background information about the Synoptists. The headings of the columns could be as follows: Evangelist, Symbol, Date of Autograph Copy, Autograph Language, Early Translations, Dates of Principal English Versions. By this method quite a body of learning can be condensed into a small space that it will be a future reference for the student. This will also be stimulating to the intellectual appreciation of the student, as he lists the pertinent information under the various columns.

The college library will, no doubt, make available copies of the Bishop Challoner version, of the Confraternity edition, and of the polished version by Monsignor Ronald Knox. Most students who have used the Bible in their homes will probably have used the Challoner version, set in verse form. If they have memorized quotations in the grades, such excerpts were probably taken from the same source. Some may have heard the Gospel read in their parish church from a different version. Such comparisons are good for the college student, and the reasons for the versions and translations make good classroom material.

The use of St. Jerome's Vulgate for liturgical purposes and as the present official standard for translations and versions should be recognized. Meanwhile the Church encourages private

reading in the vernacular, and students may come to recognize the heroic efforts of scholars in their work of revision or translation during various periods of "progressive changes in our language."<sup>1</sup> Students who had found the language and verse form of the Challoner version stilted and difficult to follow can gradually be led to an interested and meditative reading of one of the modern or recent versions. But no present-day teacher need become discouraged if there is not a hundred per cent response. If only a few students begin a life-time habit, the teacher of New Testament has not labored in vain.

#### UNDERSTANDING THE RULE OF FAITH

An explanation of the Rule of Faith should be one of the early lessons in a study of the New Testament. The Rule of Faith is both remote and proximate; the remote including Tradition and Sacred Scripture. The proximate is the Church. By way of explanation, the student will come to realize that the Faith was taught and practiced for some period of time before the Word of God was committed to writing. And the Church, as infallible teacher, has interpreted and safeguarded both the inspired written word and those teachings which St. John says "not even the world itself, I think could hold the books that would have to be written."<sup>2</sup> This placing of the New Testament in its proper perspective will be as a sort of springboard from which the student may plunge into the study of the Gospel narratives.

Discussion of some of the difficulties or reasons why Catholics do not read the Bible will bring out both a negative and a positive aspect of the problem. The negative aspect will be a certain shame that their non-Catholic friends know and read the Bible more than they do. Another phase will be the language or interest difficulty already mentioned. The positive aspect will include reference to the indulgences granted by the Popes for reading the Bible. Pope Leo XIII granted an indulgence of three hundred days for a daily reading for fifteen minutes as spiritual reading.<sup>3</sup>

Students may also realize that those who use the daily missal

<sup>1</sup> *New Testament* (Confraternity of Christian Doctrine Edition; Paterson, N.J.: St. Anthony Guild Press, 1943), p. vi.

<sup>2</sup> John 21:25.

<sup>3</sup> *New Testament*, *op. cit.*, p. iv.

are reading portions of the Bible at every Holy Mass. The introit, offertory, postcommunion, and some other portions are selected mostly from the Old Testament; the epistles and gospels are taken mostly from the New Testament. Those who participate in the saying of vespers, prime, or compline in their parish church or college chapel use the psalms and other portions of the Old Testament with excerpts from the New Testament.

#### SOME EFFECTIVE TECHNIQUES

The first real step in the study of the Synoptists might well be a preliminary, and necessarily hurried going through the Gospel according to St. Matthew. This will set out in relief the life of Christ. After this—or during this study, as the situation seems to require—comparisons with the events and teachings recorded by St. Luke and St. Mark can be introduced. A brief explanation of what is meant by inspiration and the Divine Authorship may be given. The student will then be made aware of the fact that the secondary or instrumental author recorded the glad tidings of our salvation each according to his own background of education, temperament, natural sources of information, and the like, being safeguarded by the Holy Spirit in this momentous task.

In the second Gospel, the bold and rugged strokes which characterize St. Mark records the "teachings of St. Peter."<sup>4</sup> He emphasizes some details given by no other Synoptist. Mark "omits everything in Matthew where Peter was not present."<sup>5</sup> He records the failings and humiliations of St. Peter but "stops short" at anything "honourable to Peter."<sup>6</sup> Mark tells of the amazement of the people at Christ's miracles, of the anger of the Lord, of His caressing the children, of His sleeping on a cushion when the storm was raging on the sea. He records works rather than words or teachings, and includes very little from our Lord's discourses. He did not write "in order."<sup>7</sup>

St. Luke is the third Evangelist and last synoptic writer. He was a physician, according to St. Paul,<sup>8</sup> and an artist, according to tradition. As St. Mathew gives St. Joseph's side of the

<sup>4</sup> *Ibid.*, p. 91.

<sup>5</sup> Dom John Chapman, *The Four Gospels* (New York: Sheed and Ward, 1944), p. 22.

<sup>6</sup> *Ibid.*, pp. 23-24.

<sup>7</sup> *Ibid.*, p. 19.

<sup>8</sup> Col., 4:13.

story in the record of our Lord's infancy, St. Luke gives Mary's, in the first two chapters of his Gospel. These two artistic chapters are, as it were, a pure gem of many facets which the Church turns from side to side to catch the beautiful reflections of divine mysteries as they are celebrated in the liturgical cycle. The dogmas related to the Immaculate Conception, the Incarnation, the Maternity of Mary, the obedience of Jesus all shine forth from these chapters of St. Luke. From here on, there is "a steady movement of events from Nazareth to Jerusalem."<sup>9</sup>

St. Luke prepares his readers for the miraculous conception of the Son of God by arguing, so to speak, of the power of God in the Conception of John the Baptist in the old age of his parents. He gives three sentences spoken by Mary, and records her canticle, the *Magnificat*, but the student will have to go to St. John for any other recorded word: That was her spoken compassion for the bride and bridegroom at the marriage at Cana. No other Synoptist records her words. St. Luke alone gives the tragic rejection of the "carpenter's Son" by his own townspeople. Women are given a place of honor in this Gospel, and they are specifically named as receiving the merciful kindness of Christ, or of ministering to Him, or mourning for Him. Luke has "inspired more great artists than have any other writings."<sup>10</sup> He alone gives those cameos of brotherly and divine love such as the parables of the Good Samaritan, The Rich Man and Lazarus, the Pharisee and the Publican, and that touching picture of a perfect father in the parable of the Prodigal Son.

A simple way to make the synoptic comparisons vivid to the mind of the student is to make comparative charts of some phase or outstanding aspect of the life of Christ as recorded by the Synoptists. The first column would be wide enough to state the topic briefly. The next three columns would be headed by names of the Synoptists. Ambitious students may want to add another column for the fourth Evangelist or even a fifth and sixth for the Acts and St. Paul's Epistles, respectively, for certain comparisons. Arabic numbers may well be used to indicate chapters and verses slightly above the line. This scheme requires no punctuation. Topic headings could include: The Apostles, Christ's Miracles, Women in the Gospels—or in St.

<sup>9</sup> *New Testament, op. cit.*, p. 147.

<sup>10</sup> Chapman, *op. cit.*, p. 43.

Luke's Gospel—Evidences of Christ's Humanity, The Mysteries of the Rosary, The Seven Last Words, The Hours of the Passion, The Resurrection, The Ascension, The Mary's, etc.

The student may realize for the first time that only Matthew and Luke give the Infancy of Christ; that Matthew and John do not give the Ascension, that only Luke gives all the Joyful Mysteries of the rosary, and that in the Gospels, no Evangelist gives the last three of the Glorious Mysteries. In charting the Seven Last Words, the student will find only four of these in the synoptic Gospels, and will have to go to St. John for the other three. Reference to the Sorrowful Mother standing at the foot of the Cross is reserved to John alone.

Some may regard such putting together of incidents and items as the mere work of piercing a jigsaw puzzle; but the fact is known that as the student makes such summaries and comparisons, a certain reverent familiarity grows up in the heart. Devotion to Christ as a personal Saviour, as a Friend and Brother, as the Bridegroom of souls begins to glow in the heart by this repeated reference to His doing His Father's Will among His fallen but beloved creatures.

References which will be helpful to the student should be available. But the student should be trained to regard the New Testament itself as the text *par excellence*. Other references are many, but a few would be immediately helpful; such as *The Concordance to the Bible*, by Thompson;<sup>11</sup> the *Commentary on the New Testament*, published by the Catholic Biblical Association;<sup>12</sup> *Maps of the Land of Christ*, by Seraphin;<sup>13</sup> *Catholic Encyclopedia*; *The Four Gospels*, by Dom John Chapman;<sup>14</sup> *The Public Life of Our Lord Jesus Christ*, by Archbishop Goodier;<sup>15</sup> *The Women of the Bible*, by Cardinal Faulhauber,<sup>16</sup> and whatever other references the library may have on related subjects.

<sup>11</sup> Newton Thompson, *The Concordance to the Bible* (St. Louis: B. Herder Book Co., 1942).

<sup>12</sup> *Commentary on the New Testament* (Washington, D.C.: Catholic Biblical Association, 1942).

<sup>13</sup> Eugene Seraphin, *Maps of the Land of Christ* (Paterson, N.J.: St. Anthony Guild Press, 1938).

<sup>14</sup> Chapman, *op. cit.*

<sup>15</sup> L. Goodier, *The Public Life of Our Lord Jesus Christ* (London: Burns, Oates and Washbourne, Ltd., 1930).

<sup>16</sup> Michael Cardinal Faulhauber, *The Women of the Bible* (London: Caldwell, 1938).

## USE OF FICTIONAL WORKS

Fictional works might be used sparingly. The argument for this is that the study of the New Testament itself should produce in the mind such a stability that fictional works, legends based on the apocryphal writings, and such works automatically obtain second rating. On the other hand some students may need to be "warmed up" by such reading. The point to be made is that while such fictional works appeal to the emotions and imagination, Faith resides in the will and functions—with the help of grace—as superior to emotional or sentimental appreciations. Some students need to wean themselves from the multiplicity of private devotions to legends, prophecies, and similar practices which they have confused with dogmas of the Church. As a result, they may pray when they "love to pray," but give way to discouragement and effortless depression when they feel dry and without devotion. The Catholic of today needs to realize that a well-directed *will* is the true love of God.

If the instructor in New Testament can cite examples of Jewish customs and traditions which were pertinent to the parables used by Christ, the student will have a better understanding of the New Testament. An understanding of the Hebrew customs for engagement and marriage would remove doubts in the adolescent mind about the good reputation of the Virgin of Nazareth among her kinsfolk. St. Jerome's sermon for the vigil of the Nativity could well be used to give three reasons why Christ was conceived of an espoused virgin.<sup>17</sup>

If it is explained that the tax-collecting office was bought at auction for a sum approximating the expected tax income, Levi, later Matthew, was then not failing in his duty to the Roman government when "he arose and followed Him"<sup>18</sup> at the Saviour's invitation. Comparative reading will show that the cleansing of the temple was not a reproof for the accepted custom of providing materials for the people's sacrifices. It was because of dishonesty; making the temple a "den of thieves."<sup>19</sup> The substitution in the modern version of the word "pallet"<sup>20</sup> for "bed"

<sup>17</sup> *Liturgical Readings* (St. Meinrad, Indiana: St. Meinrad's Abbey, 1943).

<sup>18</sup> Matt., 9:10.

<sup>19</sup> Matt., 21:12-13; Mark, 11:15-17; Luke, 19:46.

<sup>20</sup> New Testament, *op. cit.*, Matt., 9:7.

as used in the Challoner version, refers to the living habits of the ancient Hebrew and shows the man healed of paralysis, but not made into an athlete walking along with a heavy bedstead on his back. Some realization of the condition of the parched, dry-scalped, sand-blown traveler in the Holy Land will point up our Lord's appreciation when Simon the Leper failed in the most common courtesy, and Mary anointed his head and feet.<sup>21</sup>

The religious who prays the entire Divine Office daily will have a storehouse of references from which to draw forth things new and old. If one does not have this privilege or has difficulty in reading the Latin homilies, one may use English translations such as the *Liturgical Readings* mentioned above. Such sermons give the patristic approach to Holy Scripture, which has come down to us from the early centuries of the Church. Their unction makes a solid and devotional appeal to the mind, heart, and soul. St. Jerome, St. Ambrose, St. Augustine, St. Leo, St. Gregory, and others explain Sacred Scripture so as to enhance the liturgical celebration of many great feasts of the year. By such explanations, the student may well find himself impelled to honor the great mysteries of our Faith by attendance at Holy Mass and by the intelligent and devout use of the missal. Automatically the long list of intentions, private devotions, selfish petitions begins to turn to apostolic universality.

#### PREPARATION OF INSTRUCTOR

College teachers who have the privilege and responsibility of teaching the New Testament, or part of it, need careful preparation. Ideally this is fourfold: (1) acquisition of subject matter through courses in Christian doctrine, theology, Sacred Scripture, and philosophy, (2) some experience with pupils in the parish schools, (3) a very practical knowledge of pedagogy as related to imparting subject matter to the adolescent, (4) an interior desire to form Christ in all hearts, especially in one's own.

A dissertation by a Religious Sister of Mercy, published by the Catholic University of America, indicates that in a study of forty-two colleges there is an awakening attitude in favor of sending Sisters to study religion education or theology at some

<sup>21</sup> Matt. 26:6-13.

of the universities or summer schools. . . . Some religious communities . . . provide advanced religion courses at the mother-house or college every summer for their professed Sisters."<sup>22</sup>

With Dom Marmion, the instructor will seek "to establish the reality at once human and divine of these mysteries, to mark their meaning, and point out their application for the faithful soul."<sup>23</sup> "As Catholic dogma and piety gravitate around the Person and work of Christ, the author (teacher) has no other ambition than to make the Divine Figure of the Incarnate Word stand out in full light and strong relief."<sup>24</sup>

When a college student has finished a course on the Synoptists as indicated above, he may still be unable to give quotations, explanations, and critical citations. But such a student will have had four or five months of interested association with Christ the Saviour, with His holy Mother, the apostles, and other men and women for whom Christ was to become "the fall and rise of many."<sup>25</sup> The final examination may be only a test of certain intellectual achievement, but the teacher's hope and prayer is that each student will be made more ready for the eternal Examination after so living as to meet a loved and merciful Judge.

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Commemorating the Marian Year, St. Mary's University, San Antonio, Texas, will erect a twenty-three-foot monument to the Blessed Mother. The monument will consist of a life-size statue of Our Lady mounted atop a shaft of Georgia granite.

The Catholic Students' Mission Crusade will sponsor an international seminar on world problems at Rosemont College, Rosemont, Pennsylvania, from June 14 to 19.

Saint Louis University is sponsoring a fifty-five-day, traveling, educational seminar of Western Europe, beginning July 11 and ending September 4.

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<sup>22</sup> Sister Mary Gratia Maher, R.S.M., *The Organization of Religious Instruction in Catholic Colleges for Women* (Washington, D.C.: The Catholic University of America Press, 1951), p. 82.

<sup>23</sup> Dom Columba Marmion, O.S.B., *Christ in His Mysteries* (5th ed.; London: Saunder Co., 1939), p. xvi.

<sup>24</sup> *Ibid.*, "Biographical Notice," p. vii.

<sup>25</sup> Luke, 2:34.

## THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS\*

THE CONDITIONS OF SERVICE OF RELIGIOUS TEACHING PERSONNEL IN  
DIOCESE AND/OR PAROCHIAL SCHOOLS by Rev. Kenny Cox,  
O.F.M. Cap., M.A.

The purpose of this survey was to investigate the conditions of service under which priests, brothers, and sisters labored in schools, both elementary and secondary, operated either by parishes or by dioceses. Data were gathered principally by means of a questionnaire which was sent to the heads of religious communities. Other sources of information were Canon Law, diocesan statutes, and diocesan handbooks for schools. The study did not concern itself at all with teachers working in the so-called Catholic private schools, that is, those operated by religious communities. Some of the service aspects investigated are: teacher qualifications, placement, certification, load (instructional and extra-instructional), compensation, religious-community policies, total cost of keeping a teacher in service, and contracts.

Nearly all of the writer's data and his findings are based on the responses to the questionnaire, there being little or nothing in the other sources which seemed concerned with the problem of conditions of service for teachers in the schools. Of the 385 religious communities in the United States, as reported in Kenedy's *Official Catholic Directory* (1952), 202 teach in parish and/or diocesan schools (13 communities of priests, 8 communities of brothers, and 181 communities of sisters). The other 183 communities either do no teaching at all or teach only in Catholic private schools. The writer notes, however, that this classification is based on information obtained through his questionnaire, and all communities in the United States did not respond to the questionnaire. Of the communities directly involved in the study, the 202 teaching in parish and/or diocesan

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\*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen Memorial Library, The Catholic University of America, Washington 17, D.C. Under certain conditions these dissertations may be obtained through inter-library loans.

schools, 181 filled out the questionnaire and returned it; of these 11 were communities of priests, 10 of brothers, and 160 of sisters.

In general, community heads are satisfied with the conditions under which their subjects work in parish and diocesan schools. Some of the unsatisfactory features are: unusually heavy loads, which are made even more unbearable in some instances by the assignment of non-school parish responsibilities to teachers; insufficient financial compensation, particularly when medical care, retirement, replacement, and community expansion are considered; and poorly defined limits regarding the authority of heads of communities, superintendents, local superiors and pastors in the operation of the schools.

The investigator notes the urgent need of well-detailed contracts between communities and parishes and dioceses and of improvement in the accounting procedures of many communities with regard to the cost of keeping a member in the teaching service of Catholic schools.

**A STUDY OF FACTORS WHICH IMPEDE SISTERHOODS' EFFORTS IN EDUCATION** by Sister Mary Mannes Kern, O.P., M.A.

The purpose of this survey was to find out which are the things that make it difficult for teaching sisterhoods to achieve the success they desire in the field of education. Data were gathered from a sample of religious communities by means of a scale on which heads of communities rated the relative hindering effect of certain factors. It was found that most hindrance comes from two factors. First, there is the scarcity of religious vocations, which causes a lack of prepared teachers for replacing old teachers and necessitates overloading teachers in service. Second, there is the inadequacy of school plants and school facilities, which interferes with effectiveness in the teaching-learning situation.

**THE EFFECT OF A COURSE IN GENERAL SCIENCE ON THE UNFOUNDED BELIEF OF STUDENTS** by Sister M. Rosalie Elliott, S.L., M.A.

The purpose of this study was to determine whether secondary-school students believe in superstitions and whether a course in general science is helpful in eliminating unfounded beliefs. Data were obtained from five hundred students taking general science for the first time; the instrument used was a test, pre-

pared in two forms by the investigator, which contained fifty statements of unfounded beliefs along with other test items.

The study's findings indicate that after the course there was a small decrease in superstitiousness in the group as a whole. Individual cases showed rather substantial decreases. Decrease in superstitiousness was uniformly greater in those classes where teachers made specific efforts to uproot superstitious beliefs. Moreover, it was found that correlations between superstitiousness and school marks and between superstitiousness and intelligence were negative.

THE LEGAL STATUS OF CATHOLIC SCHOOLS UNDER THE CONSTITUTIONAL AND STATUTORY LAW OF HAWAII by Rev. Daniel J. Dever, M.A.

This report presents a brief history of formal education in Hawaii and examines Hawaiian constitutional and statutory laws in the light of the extension or limitation of public service and public support for Catholic schools.

Catholic schools are recognized by the Hawaiian Government as legal entities and are exempt from taxation. Direct financial support of these schools from public funds is unconstitutional; indirect support is negligible. The schools must be approved by the Government for compulsory attendance, and adherence to regulations in this respect by the schools is closely supervised.

Nearly all the controversies about religion in the public schools and released-time programs which have held the attention of educators and the courts in Continental United States in the past century have made history in Hawaii too. Catholics in Hawaii, like Catholics on the mainland, feel that the state has been unfair in withholding support from them, especially since it has been largely through the missionary efforts of Catholic schools that many Hawaiians have been trained in the ways of American democracy.

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Miss Mary Odin Haas, a teacher at Biloxi (Mississippi) Junior High School and a graduate of Dominican College in New Orleans, was installed as president of the Mississippi Education Association last month.

## HIGHER EDUCATION NOTES

**Alumni fund campaigns** of American universities, colleges and secondary schools in 1953 raised \$16,443,756, an increase of nearly two million dollars over 1952, according to the Alumni Fund Survey released last month by the American Alumni Council. Since the bulk of these gifts, which in 1953 came from 685,263 alumni, are annual contributions for current needs, the total represents the equivalent of a return, at 4 per cent, on an investment of over four hundred million dollars.

Although policies vary with the institution, many solicit gifts from other groups—parents, friends, corporations, and community—for the annual alumni fund. As a result, the total amount credited to such funds in 1953 climbed to \$39,786,855, an increase of nearly sixteen million dollars over the previous report. This year's survey for the first time asked institutions to list other gifts made by alumni during the year—normally for capital purposes—that were not credited to the alumni fund. Less than a third were able to provide such a figure, but the total reported—by only ninety-seven institutions—was \$15,975,345.

Setting the pace for all alumni funds again in 1953 was Yale University, with \$987,405 in alumni gifts. Running closely behind Yale for top honors in the amount of alumni gifts to the fund were Harvard, with \$959,700; Dartmouth, \$622,530; Princeton, \$601,928; Columbia, \$449,832; California, \$401,900; Cornell, \$400,147; Notre Dame, \$364,323; Vassar, \$363,717; and Stanford, \$361,710.

Dartmouth once again led in percentage of alumni contributors with 66.6 per cent. The nine other leaders in this category were: Princeton, 65.2 per cent; Mount Holyoke, 59.7; Bates, 58.7; Connecticut College, 57.6; Chestnut Hill, 56.7; Amherst, 56.1; Regis, 55.7; Worcester Polytechnic, 55.1; and Pembroke, 52.6.

Union College again led in average size of alumni gift, with \$72.95. Other leaders in this field were: Westminster (Pennsylvania), \$72.63; Case, \$71.21; Bridgewater, \$69.51; Columbia, \$66.83; Vanderbilt, \$58.95; San Francisco, \$57.52; Utah, \$51.75; Juniata, \$50.94; and Shattuck School, \$50.85.

Harvard, with Harvard College, Harvard Business School, Harvard Law School, Harvard's Fund for Advanced Study and Research, and Harvard Medical School reporting, took the lead in number of alumni contributors with 26,945. Others cited by the Alumni Fund Survey in this category were: Yale, 23,516; Ohio State, 19,005; Dartmouth, 15,861; Princeton, 15,664; California, 15,374; Cornell, 13,809; Pennsylvania, 13,790; New York University, 12,625; and Smith, 11,772.

**Government takes a different view** of its obligation toward private education in Quebec than it does in the United States. Early this month, the Quebec Provincial Government granted \$3,800,000 to three Catholic schools. The benefits are part of a fund of \$16,000,000 set aside for universities, other educational institutions, and hospitals. A grant of \$3,000,000 was made to Laval University, \$2,000,000 to the University's new medical building and \$1,000,000 to the University for general operational expenses. A grant of \$400,000 was made to St. Alexander's Apostolic College, conducted by the Holy Ghost Fathers, which recently was damaged by fire. Another \$400,000 was earmarked for the Jacques Cartier Classical College, near Montreal, directed by the Franciscans.

The difference in views of the Quebec government and of the Federal and State governments in the United States regarding private educational institutions is not as great as, at first sight, it seems. For example, the Government of the Commonwealth of Pennsylvania makes annual grants of upwards of \$10,000,000 to two private universities, among several similarly assisted, namely, the University of Pennsylvania and Temple University.

**Youth's demand for Catholic college education**, which speakers at the recent NCEA convention said will double in pressure in the next fifteen years, is not getting the deaf ear of lack of confidence in God's Providence from Catholic educational authorities. Again, last month's releases on expansion plans brought the customary Marian Year good news. The Diocese of Dallas launched a campaign to raise \$2,000,000 for the establishment of the University of Dallas, which will be conducted by the Sisters of St. Mary of Namur. St. Norbert College conducted by the Premonstratensian Fathers at West DePere, Wisconsin, announced construction of a new dormitory for 186 men stu-

dents. The Federal Housing and Home Finance Agency has approved a loan of \$600,000 to St. Norbert for this purpose. Fort Wayne Diocese opened a campaign for \$325,000 to pay for a new residence hall at St. Joseph's College, Collegeville, Indiana. Appropriately, and indeed appropriately during the Marian Year, the new building will be named after Archbishop John F. Noll, Bishop of Fort Wayne and chairman of the episcopal committee for the completion of the National Shrine of the Immaculate Conception in the Nation's Capital.

It was reported also that Jersey City civic authorities and Seton Hall University officials are nearing completion of arrangements whereby the University's medical school will operate the City's huge medical center. This project has been criticized by Protestant groups who charge that maintenance of the center by a Catholic university would constitute a violation of the principles of separation of Church and State. City spokesmen point out that similar arrangements exist in other cities of the United States. Moreover, authorities for the City maintain that the move is being made only as a means of removing the medical center's annual deficit of over \$5,000,000. Seton Hall is to pay for the lease of the center's medical school and for all medical instructional and administrative costs. As the plan is conceived, it does not represent a public, financial subsidy of the University by taxpayers. It seems convenient, however, in this case for the Protestant opposition to herald their false interpretation of the First Amendment and submerge any consideration of other principles, such as the general welfare of society, the will of the majority, and the right of local decision—which they call upon too, when it is convenient.

**Interest in Catholic adult education** is indicated by the record of St. John's Night School, in Philadelphia. From an enrollment of 11 students in 30 courses, when it began three years ago, the school has grown to an enrollment of 4,400 and now offers 120 courses. The school operates through three terms, fall, winter, and spring; each term runs eight weeks, and each class meets once a week. New courses in the present spring term include: Canon Law, a course intended to familiarize the layman with Church law; History of the Popes, emphasizing the position of the Papacy in relation to contemporary theories

of Church and State; and the Catholic Church in America, a course designed to show the part the Church plays in the development of American institutions and in the history of our country generally. Among the spring term's regular teachers are Louis F. Budenz, leader in the anticommunist movement, and Katherine Bregy, Philadelphia poetess. Other teachers are drawn from Philadelphia seminaries, colleges, and high schools, and from the professions.

Another instance of success in Catholic adult education is reported from Los Angeles where, in Our Lady of Talpa parish, last month seventy-five Spanish-speaking, Catholic adults were graduated from a citizenship course. Classes met once a week for six weeks, and pupils ranged in age from 47 to 50 years. The school served the function of introducing these people to American citizenship through the medium of their native language under the auspices of the Church, teaching them the important lesson that a good Catholic is a good citizen.

The importance of adult education in American life is indicated by the fact that in 1950-51 public-school adult education classes enrolled 4,744,256 students, according to the U.S. Office of Education. This number is only one million or so less than the number of pupils enrolled in public high schools at the same time.

**Graduate scholarships and fellowships** awarded recently to Catholic college students include four National Science Fellowships to Notre Dame University students and a Fulbright scholarship to a senior at Immaculata College, Immaculata, Pennsylvania. The fellowships won at Notre Dame provide for one year of graduate study, with a stipend of \$1,400 each, plus allowances. Maria Falco, Immaculata's Fulbright winner, will study international relations at the University of Florence, Italy.

## SECONDARY EDUCATION NOTES

**Teacher shortage is reaching the secondary-school level**, according to a study made by Ray C. Maul, assistant director of the NEA Research Division, which is reported in *The Journal of Teacher Education*, March 1954, under the title "1954 Teacher Supply and Demand Report." Five factors are bringing the shortage about. First, the secondary schools are on the eve of a sensational expansion which will increase their total enrollments by fully 50 per cent before 1960. Second, the potential supply of qualified secondary-school candidates coming from the colleges has fallen almost 42 per cent since 1950. Third, the small junior and sophomore college classes indicate even fewer possible candidates in 1955 and 1956. Fourth, the prior need of man-power for national defense claims more than 20 per cent of the men as they graduate from college with preparation for teaching. Fifth, the constantly growing demands of American industry and business for college-trained men and women continue to siphon off many fine potential teachers.

Writing in the May issue of the *NEA Journal*, Dr. Maul says: "The crux of the matter is centered in the rapidly changing complexion of the degree graduating group emerging from the college each spring. Historically, those prepared for elementary-school teaching have been no more than one in four of this group; three-fourth have been trained for high school service. Recent meaningful improvements in the elementary schools—notably the expansion of the single-salary movement—have contributed to an encouraging increase in the number of college-trained elementary-school candidates. The 1954 group promises to be 22.7% larger than the 1950 group. The high school potentials, on the other hand, have fallen drastically—from 86,890 to 50,524 in four years."

The report, based on a survey of the 1,200 colleges and universities throughout the nation which prepare teachers, indicates the potential drop in the supply of teachers for the several secondary-school fields since 1950. The number of graduates prepared to teach art has decreased 12.3 per cent; to teach

music, 13.6; to teach home economics, 17.3; and to teach women's health and physical education, 21.7. Science shows a four-year decrease of 56.3 per cent (the hardest hit of all fields). Next is industrial arts, off by 55.7 per cent; men's physical education, off by 53.0 per cent; mathematics, off by 50.6 per cent; and agriculture, off by 50.3 per cent.

"At the moment," according to Dr. Maul, "the greatest concern is focused upon the dwindling supply of qualified candidates to teach the sciences. Where there were 9,096 prospective applicants in 1950, there will be only 3,978 in 1954. These college graduates, three-fourths of whom are men, are being claimed by other occupations at a faster rate than is the case in any other teaching field."

**Only two-thirds of the exceptionally bright** young people graduating from secondary schools attend college, according to Ralph F. Berdie, of the University of Minnesota, reporting on a study of 25,000 Minnesota secondary-school graduates in a new book, *After High School What?* (Minneapolis: University of Minnesota Press. Pp. 240. \$4.25). Berdie points out, however, that there is an improvement, since a comparable study made in 1939 indicated that only one-third of the upper 30 per cent of the students went to college.

Analyzing the influence of cultural factors in the home upon the educational ambitions of young people, Berdie discovered the following: (1) A child from a home having many books will be more likely to plan to attend college than a child of similar ability from a home with similar economic resources but having few books. (2) A family subscribing to many magazines is more likely to have a child who plans to attend college than an otherwise similar family subscribing to few or no magazines. (3) Parents active in community organizations, particularly those related to schools, are more likely to have children who plan to attend college than otherwise similar parents who do not participate in such activities. (4) Parents who have progressed far in school, particularly those who have attended college, are more likely to have children who plan to attend college than parents in similar occupations who have not attended college.

Over one-third of the students planning to work after secondary school said that they would go to college if they had

more money. About half this group said that they would need enough money to pay all of their expenses, and the rest said that they would need enough to pay half their expenses.

Information obtained from interviews with parents showed that the plans of youth conformed closely to the values held by their parents. The parents of children who planned to go to work saw college primarily in the economic context—that is, it was not important so long as it was not necessary as a means toward earning a satisfactory income. Parents of students who planned to go to college viewed a college education as having other values than purely economic.

**Money-saving tips on school construction** are given in a recent handbook of the New York State Commission on School Buildings, which has been studying building costs for the past two years. The handbook, entitled *Economies from A to Z in Planning and Building Schools*, may be obtained from the Commission in Albany.

Here are a dozen cost-cutting suggestions offered in the booklet. (1) Selection of site: Make certain the site needs a minimum of grading, grubbing, and rock-removal. But above all the site must have good subsoil for foundations. (2) Purchase of site: Plan to buy your school site as many years in advance as possible. Land values jump when school boards buy in congested areas and when they buy in a hurry. (3) Exterior design: Keep lines straight, simple, avoiding non-functional elements of design. Avoid towers, ornamental columns, high-pitched roofs, parapet walls, and gargoyles. (4) Wall construction: Avoid walls thicker than necessary. (5) Space use: Keep corridor widths to a minimum; avoid building passageways that are used only rarely; build rooms so that they may be used for a variety of purposes. (6) Combine facilities: These facilities may be combined—gymnasium and auditorium; gymnasium and cafeteria; auditorium and music room; library and study hall; science laboratory and classroom; board room, conference room, and principal's office. (7) Interior construction: Eliminate costly lathing and plastering for interior walls by using light aggregate concrete blocks. (8) Roof construction: Insist on a flat or slightly sloping roof carried by the ceiling joists. (9) Roof design: Approve only roofs without valleys, hips, ridges, cupolas, domes,

steeple, dormers, or other irregularities. (10) Floor construction: Do not approve linoleum or rubber tile floor covering on concrete slab laid directly on the ground. Moisture penetrating the concrete usually causes such floor covering to rot in a short time. (11) Lighting: Ask the architect to design rooms so artificial light will be the primary source of light; natural light to be used as supplementary. (12) Heating: Do not over-design and overequip heating facilities to meet rarely-occurring low temperatures.

**Coinstitutional and not coeducational**, is the way two new Buffalo Catholic high schools are described. Boys and girls are enrolled in these schools but they do not attend class together, though they use such facilities as the library, the cafeteria, and the auditorium in common. The first coinstitutional high school in the Diocese of Buffalo will be the Cardinal Mindszenty High School, now exclusively a boys' institution. The girls will come from St. Mary's Academy in Dunkirk, New York, which is to be closed. Priests of the Society of St. Edmund will teach the boys, and Sisters of St. Joseph will teach the girls. The next school to be operated on a coinstitutional basis will be St. Mary's High School, in Lancaster, New York, which is now under construction.

Construction of two other new Catholic high schools was announced last month. The Oblates of St. Francis de Sales will open a private high school in Toledo, Ohio, to accommodate 750 boys. To be ready in 1955, the school will cost \$750,000. A new diocesan high school, to cost \$400,000, which will be called the St. Pius X High School, will soon be built in Pottstown, Pennsylvania, in the Archdiocese of Philadelphia.

**Death came to a teacher in the classroom** early this month. Maria High School, Chicago's secondary-school showplace, was the scene of the faithful-to-the-end drama. Sister Mary Francesca, of the Sisters of St. Casimir, was seized with a heart attack and died at her desk in a classroom just as school was about to begin. Only fifty-eight years old, Sister Francesca stole a march on the many older, long-suffering teachers who may have prayed for the reward of educational "martyrdom" in this Marian Year.

## ELEMENTARY EDUCATION NOTES

**Japanese children will read *Our Little Messenger*** in the future. Publication of the first issue of the Japanese edition of this widely used American Catholic weekly for religious instruction of public-school children was recently announced by the director of the Legio Mariae-Curia of the Tokyo Archdiocese. *Our Little Messenger* will be known as *Kodomo no Tenshie* to the Japanese. Translation and necessary adaptations are being made by the Legionnaires of Mary and the theological students of the Interdiocesan Seminary in Toyko. The first publication of its kind in Japan, *Kodomo no Tenshie* is distributed at cost for use in catechetical work in Japanese homes and instruction centers. Because of the paucity of religious instruction materials, Japanese catechists have enthusiastically accepted the mimeographed weekly.

**Quantitative measure of the weight of finger paintings** may help to differentiate feeble-minded from borderline defectives, as well as offer valuable information concerning personality factors. A wasteful use of paint, for instance, may reveal aggressiveness, defiance of authority, or it may be indicative of an attempt to retreat from life situations. These deductions are several of the many resulting from a study undertaken to discover whether finger paintings could be used by the classroom teacher as an aid in the diagnosis of mental retardation and personality maladjustment.

Analysis of the data derived from the study indicate that retarded children's finger paintings tend to differ from those of normal children of equal chronological age in regard to the colors of purple and orange which the former use profusely. Concerning content, there is a conspicuous absence of human figures in the finger paintings of retarded children. Paintings done by these children show but little growth in the development of concepts. An abundance of specific details rather than general concepts characterize these paintings which also give evidence of a lack of social awareness on the part of the finger painters.

The study has further revealed that mentally retarded children exhibit evidence of considerable personality maladjustment in addition to their mental retardation. Other interesting outcomes of this study, as well as a complete description of it, may be found in the *Journal of Genetic Psychology* for March, 1954.

**Newer type classroom environment has beneficial effect** upon school children when they spend a considerable portion of their time in such environment. An investigation, reported in the *Journal of Education Psychology* (January, 1954), reveals that fourth and fifth graders in experimental classrooms, refinished and refurnished according to the latest recommendations of school builders, improved in both school achievement and posture whereas children in control rooms, refinished in the traditional manner, did not.

For the experimental groups, the minimum scholastic achievement was a score of 92.1; for the control groups, it was 85.4. This difference was found to be statistically significant with a *t*-value of 3.8. With regard to posture, a total of 49 per cent of the children in the control rooms showed the same posture at the end as at the beginning of the school year. Of the experimental children, only 27 per cent showed the same posture at the close of the experiment as at its start. It is worthy of note that the number of nervous habits among the children who spent a year in the experimental classrooms decreased during this period of time, such a decrease was not apparent among the children constituting the control group.

**Children learn to spell by writing** rather than through reading and field trips, Ernest Horn of the University of Iowa recently told three hundred Iowa educators. Although he generally approves of modern methods of teaching spelling, he places his faith in old-fashioned lists of basic words which both children and adults use. Spelling in connection with other language arts needs to be supplemented by direct systematic instruction in spelling periods, especially in the case of pupils of below average spelling ability and for all pupils in learning difficult words. Dr. Horn observes that one of the basic problems in spelling is that English spelling is unphonetic. He notes that while Webster's unabridged dictionary lists sixty-six English sound

symbols, there are only twenty-six letters with which to spell these sounds—and three of these letters (*c*, *q*, and *x*) are superfluous.

**Boys score higher than girls on science information tests,** according to a survey of the science information and attitudes possessed by California elementary school pupils. The difference was shown to be statistically reliable. In the science attitude test, however, girls achieved slightly higher scores than did the boys but the difference was insignificant from a statistical viewpoint.

With reference to geographical location, no appreciable difference was found to exist between urban and suburban pupils' levels of achievement on the science information test. Differences between urban and rural, and between suburban and rural children respectively, indicate a slight gain in favor of the rural pupils. Again, the difference was found to be reliable as shown by the critical ratio. In comparing the science attitude test outcomes, the survey (described in full in the March issue of the *Journal of Educational Research*), revealed that the rural pupils possess more favorable attitudes toward science than the pupils of suburban and urban areas. The urban and suburban groups were found to possess somewhat similar attitudes which were less desirable than those found in the rural groups.

**Proneness to delinquency** may be determined by a new pre-delinquency screening device developed by Dr. William C. Kavaraceus of Boston University. The "KD Proneness Scale and Checklist," as the evaluation instrument is called, may be used with pupils in grades six to twelve. According to the author, it serves as an aid in identifying those boy sand girls who are vulnerable, susceptible, or exposed to the development of delinquency patterns of behavior. It also provides clues to the causes of delinquent or pre-delinquent behavior.

**Children's Theatre Conference** will hold its 1954 annual meeting at Michigan State College, East Lansing, August 23-28. The program is designed to be of interest and profit to teachers of children's dramatics, recreation directors, community theatre leaders and workers in all phases of theatre for children. Preceding the five-day meeting will be a three-week Institute in

children's dramatics, given by the faculty of Michigan State College and visiting lecturers. This year, too, for the first time, the American Educational Theatre Association, of which the Children's Theatre Conference is a division, will hold its annual convention following the children's theatre meetings. Further information regarding these conventions may be secured from Jed Davis, Department of Speech, Michigan State College, East Lansing, Michigan.

**Guidance in listening has not been given the attention** which its importance in the development of language power and the extensiveness of its use in daily life warrant, claims Althea Beery in an article presented in the March issue of *Elementary English*. Of necessity, listening is the chief mode of learning in the early school years during which the children are learning to read. Throughout the primary grades, they find listening a far better way than reading to gain information. Although this advantage lessens during the latter elementary grades, children can learn more through listening than through reading until they are in the sixth or seventh grades. Moreover, listening is the mode of learning preferred by retarded readers. The lower the reading ability, the greater the advantage listening has.

In a sense, listening and speaking are reverse sides of the same coin, maintains Beery. Improvement in listening skill results in improvement in speaking. Listening is especially helpful in the elimination of usage errors; as a means of increasing the child's vocabulary and familiarizing him with desirable language patterns, it is invaluable. Beery points out, too, that there is a close relationship between hearing comprehension and reading comprehension. Several studies have yielded evidence that intermediate grade children who do poorly in comprehending through reading are equally poor in comprehending through listening.

It seems quite clear, concludes Beery, that the sequence in language growth is from listening to speaking, to reading, and finally, to writing. Although listening is first in the cycle, it does not lose its importance as other facets of language development merge. They, in turn, contribute to listening ability in a kind of curricular interaction in which each profits the others and strengthens them.

## NEWS FROM THE FIELD

**Delegates left the NCEA convention** in Chicago last month with a more comprehensive understanding of Catholic education's needs and problems and with renewed enthusiasm and confidence in their ability to meet the challenge of their vocation. With praise for Catholic schools from President Eisenhower ringing in their ears, they enjoyed also a sense of gratification that the efforts of Catholic schools to build a better American citizenry are really appreciated by American society.

Archbishop Leo Binz, Coadjutor of Dubuque, was elected President General of the Association, succeeding Archbishop Edward F. Hoban, Bishop of Cleveland.

The most pressing needs of Catholic education, convention discussion indicated, are the need for more teachers, the need for more buildings, the need for better facilities for the education of handicapped children, and the need for more adequate salaries for lay teachers.

Out of a special, joint session of the NCEA and the Catholic Philosophical Association, came the highly important suggestion that Catholic educators and philosophers be more forward in accepting the responsibility to lead the way in American philosophical thinking. Speaking for the educators, Very Rev. Michael J. McKeough, O. Praem., formerly professor of education at The Catholic University of America and now dean of St. Norbert College, said: "All education is to some extent public, and all educators have a public responsibility. . . . Somehow through the printed word and the spoken word we must reach those who have lost their way in philosophical darkness. To obtain a hearing we must gain their good will. Consequently our approach must be a humble, informative one. . . . A haughty patronizing air will bring us no listeners; ridicule and sarcasm will only arouse hostility. The persons with whom we are dealing are generally sincere and intelligent men and women who will be impressed by well-expressed reasoning." Confusion and dissension in the area of philosophy has caused "turmoil, anxiety, and uncertainty" in American schools, he said, calling the effect

of this confusion on American children "tragic." Catholic philosophy, he maintained, must be translated clearly and adequately into modern terminology so that other educators may understand and accept it.

In their resolutions, the delegates called upon Congress to restore an appropriation of fifteen million dollars for the United States student exchange program in the interest of world peace.

**The usefulness of non-public schools to America's future** is beyond calculation, said Dr. Samuel M. Brownell, U.S. Commissioner of Education, speaking at the twenty-fifth anniversary of the London School in Washington, D.C., last month. "Both religious and independent non-public schools are important and valuable institutions which have contributed significantly to American education," he stated. Dr. Brownell stressed the value of attempts by church-connected schools "to make God-centered rather than self-centered youth" and their work of "cultivation of a habitual awareness of God, giving meaning, purpose, and dignity to human existence by teaching the history and the bases of religion."

The Commissioner answered criticisms that have been leveled against the non-public schools and called for a "fruitful partnership" for the entire American school system—public and non-public—which "in its very diversity serves our country richly and well." Answering charges that non-public schools are "undemocratic and un-American," Dr. Brownell said: "The fact is, however, that since their origin in early New England and by their historic contributions to our tradition of freedom of belief and freedom to teach what citizens wish their children to learn, they exemplify a democratic freedom. . . . It is maintained also that those who send their children to non-public schools are indifferent to public education. This criticism has enough foundation in fact to be taken seriously, but those who are familiar with non-public schools know, too, that the contrary is often very true—that family after family whose children attend non-public schools are working devotedly in the interests of the public schools."

**"We have no sympathy with carping, destructive critics who aim their criticism at our tax-supported schools without rea-**

son and facts," said Samuel Cardinal Stritch, Archbishop of Chicago, addressing delegates and civic guests of the recent NCEA convention. "In the spirit of our country," His Eminence stated, "we are always ready to give constructive criticism, but we abhor the type of much of the criticism which is not constructive. We recognize sympathetically the difficulties which face these schools. We are ready to help them in the solution of these difficulties. In a word, we, in maintaining and conducting our Catholic schools, have the conviction that we are contributing to the whole system of our country, and we want that whole school system to be as fine and as perfect as it can be."

The Cardinal maintained that there is no need "to isolate or separate our schools, teachers, and pupils in their neighborhoods and communities. . . . Catholic interest in the public schools is keen, alert, and is a very part of our concern for the public welfare of our country and of our communities."

**The Comission on American Citizenship** of The Catholic University of America was commended last month by His Holiness Pope Pius XII for its efforts in improving curriculum construction and in promoting production of more adequate textbooks for the Catholic schools. The commendation was contained in a letter sent by the Papal Pro-secretary of State Monsignor Giovanni B. Montini to the Most Reverend Bryan J. McEntegart, rector of the University. Forty-eight volumes of the Commission's publications were reviewed at the Vatican.

Thirteen Catholic Civics Clubs were cited last month for the annual awards granted by the Commission. Twenty others received honorable mention, and six more were given special mention for services rendered to the community in which they are located. The thirteen award-winning schools are: St. Mary, Mobile, Alabama; St. Mary's, Phoenix, Arizona; St. Joseph Junior High School, Chicago, Illinois; Holy Trinity, Richmond, Iowa; St. Martin, Louisville, Kentucky; St. Agnes, Uniontown, Kentucky; St. John the Evangelist, Schenectady, New York; St. Michael's Industrial School, Hoan Heights, Pennsylvania; St. Charles, Arlington, Virginia; Immaculate Conception, Seattle, Washington; St. Augustine, Spokane, Washington; St. Mary's, Belgium, Wisconsin; and SS. Cyril and Methodius, Rock Springs, Wyoming.

**All racial bars are down in San Antonio Catholic schools.** In a directive issued last month by Archbishop Robert E. Lucey, the policy was laid down that "henceforth no Catholic child may be refused admittance to any school maintained by the Archdiocese merely for reasons of color, race, or poverty." The Archbishop stated that it is the duty of Catholics to lead and not just follow in the fields of social justice and social charity. Commending his clergy and laity for the "encouraging progress" they have made already in promoting social justice, he said that all Catholic colleges in the Archdiocese now enroll Negro students as well as those of other non-Caucasian races and that many of the elementary and secondary schools are doing likewise.

**Enrollment increased by 180,060 pupils** during the past year in Catholic elementary and secondary schools, according to the *Official Catholic Directory for 1954*, published this month by P. J. Kenedy and Sons of New York. The 1,536 parish and diocesan secondary schools report 375,099 pupils, an increase of 13,247 above 1953; the 830 private secondary schools, with 227,900, are up 11,892. Pupils in the 8,493 parish elementary schools now number 2,992,318, or 154,247 more (the previous year's increase was 145,365) than in 1953; enrollment in the 541 private elementary schools is up by 674, to 91,243 pupils. The number of children in the 177 protective institutions shows an increase of 5,320 to a present total of 20,418.

The further progress of religious instruction to children under released-time programs, in religious vacation schools, and other classes is evident in the 1954 report of 1,946,143 public-school pupils attending 35,729 special religious classes or schools, which represents a year's increase of 268,645 pupils (16 per cent) and 3,618 classes (11.3 per cent).

The decreasing trend in Catholic college and university enrollments for three successive years has been reversed, with an increase of 11,990 students. Current enrollments now total 210,920, or 116 per cent more Catholic college students than ten years ago. The 75 diocesan seminaries report enrollments of 15,048 students, while the 379 novitiates and scholasticates of the religious orders and congregations have 18,400 students for the priesthood, for a record total of 33,448.

From seminaries and universities down to the pre-kindergarten level, there is an aggregate of 5,900,569 American youth under Catholic instruction, an increase of 8.5 per cent over 1953. The full-time teaching staffs of the 12,105 separate educational institutions included in the report have increased by 4,911 (4.16 per cent) to a record total of 123,015—comprising 7,886 priests, 3,848 brothers, 651 scholastics, 89,391 sisters, and 21,239 lay teachers. Thus there are 2,612 more lay teachers and 2,299 more religious teaching in Catholic schools than one year ago.

**Attempts to use zoning regulations** to prevent construction of new Catholic schools were defeated last month in two communities and are under heavy protest from non-Catholics as well as Catholics in one other. The Michigan Supreme Court, in a 4-to-3 decision, ruled that a Catholic church and school can be built in the village of Orchard Lake. Controversy over this building project has been in progress since 1948. Plaintiffs in the case contended that building restrictions on the plot acquired by the Church provided that only single dwellings could be built. Counsel for the Archdiocese of Detroit, whose stand was supported in the Court's decision, held that the restrictions were not included in the deed given at the time the Church purchased the property, and consequently did not apply. They also contended that the Orchard Lake Zoning Commission arbitrarily amended a building ordinance affecting the property which had been purchased a year and a half before the commission action was taken.

In approving the site of a Catholic high school in Greenwich, Connecticut, which was opposed by residents in the area, Fairfield County Planning and Zoning Board of Appeals said: "It is open to serious doubt if any religious or educational institution legally may be excluded by a zoning law from a residential area."

Awaiting decision of a local board is a case in Pleasantville, New York, where non-Catholics have joined with Catholics in protesting a proposed zoning amendment which would prevent construction of a new Catholic school.

## BOOK REVIEWS

THE HUMAN PERSON by Magda B. Arnold and John A. Gasson.  
New York: Ronald Press Co., 1954. Pp. x + 593. \$5.75.

*The Human Person* is basically a report on a workshop conducted at Barat College in June of 1951. Several papers were presented at this workshop and discussed extensively. These have been assembled into the book under review. A great deal of editing was necessary to combine them and the discussions into a work intended to be used as a textbook on the psychology of personality.

Part I, The Science of Psychology, contains three chapters: Basic Assumptions in Psychology, The Concept of "Theory" in Science and in Psychology, and Existentialism and Scientific Systematization. Part II, Personality Structure, deals with: Contemporary Personality Theory; Personality Theories Based on Physical and Biological Models, Personality Theory—A Formulation of General Principles, A Research Method Validating Self-Determination, and Psychic Determinism, Freedom, and Personality Development. Part III, Personality Integration, contains chapters on Integration and the Self-Ideal, Feelings and Emotions as Dynamic Factor in Personality Integration, Contemporary Learning Theory and Human Learning, and A Theory of Human and Animal Learning. Part IV, Psychotherapy and Self-Integration, has five chapters: Psychology as a Normative Science, Free Association and Free Imagination, Counseling as Therapy and Self-Integration, Logotherapy and Existential Analysis, and The Theory of Psychotherapy. The book ends with Part V, Self-Integration through Religion, in two chapters: Religious Experience in Client-Centered Therapy, and Religion and Personality Integration.

The editors have done a remarkable piece of work in putting so much unity into the series of papers from which this book took its origin. However, it appears to this reviewer that they were attempting the impossible. The original units still have their own entity and direction in some instances despite the editorial labor that was done. This fact may prove a rather annoying inconvenience for those who might wish to use the

work as a textbook. Differences in levels of difficulty are quite noticeable, some chapters appearing to be simple enough for a beginner, others so full of allusions as to require a very extensive background of information on the part of the student.

However, these comments are not meant as an "attack," but rather are expressions of regret that what has been done so well was not done still better.

Whether or not Catholic psychologists will be willing to accept all that is found in *The Human Person*, or even to admit the existence of a "Catholic" psychology, they will find this book a step in the right direction.

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EDUCATION IN A DEMOCRACY by Alonzo F. Myers and Clarence O. Williams (Revised, Fourth Edition). New York: Prentice-Hall, Inc., 1954. Pp. xvii + 349. \$4.50.

How Catholics interested in education should feel about a book is largely determined by what the author or authors have to say about the Church. In *Education in a Democracy* we have, on pages 132-133, an explicit statement on the matter:

.b *The church.* The religious impulses are among the most universal characteristics of man, and probably spring from his desire to understand the factors of his environment. In the early days when he could find no satisfactory explanations, he developed fears and superstitions and beliefs, which were handed down from one generation to another and eventually became formalized and ritualized as elaborate ceremonials. In due time a priest class arose to provide instruction in the mysteries of the church. For many centuries the only formal instruction was carried on by the church. So, through the ages, the church has been one of the most effective educational agencies.

In modern times the church is faced with a number of handicaps when it attempts to operate as an educational institution. First, its chief problem grows out of its difficulty in distinguishing between instruction and worship. Man has a natural desire to worship a supreme being, and it is in the worship services of the church that opportunities are provided for the expression of that impulse. Worship suffers when instruction in theological doctrines and denominational creeds is introduced. Many churches try to provide for the instructional phases of their program in the Sunday School and leave the worship to the church services. Because

this distinction is not made clear, the instruction is frequently shrouded in doctrines and creeds, and its objectives are not clearly defined.

The other handicaps mentioned are its dependence on voluntary leadership that "is subject to frequent turnover and great irregularity in attendance", and that "the church is definitely and naturally conservative."

However, even though we seem to have to have recourse to good old Stalinist Lysenkoism to get the primitive fears, etc., handed down through generations to be a "natural desire" in man of today, and though the church of today is to satisfy this desire without any doctrines, we are told:

In spite of these handicaps, the church exerts a tremendous influence as an educational agency. It keeps before its constituents moral ideals and ethical standards. It serves as a spiritual reservoir, rendering a much needed service in a society constantly being drained by materialistic and mechanistic influences.

In view of the performance the authors have put on in this section of the book, it would seem that their scientific trustworthiness should be checked pretty closely elsewhere, too, before recommending their work to students.

There are a couple of rather amusing cartoons, one on page 48, the other on page 322. They are accompanied by the standard documentation for illustrations in books. The section on the Church and education has, of course, no such paraphernalia.

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✱

STUDENT TEACHING IN THE SECONDARY SCHOOL by William T. Gruhn. New York: Ronald Press Co., 1954. Pp. vi + 306. \$4.25.

It is the purpose of this book to provide the student teacher with a better understanding of his responsibilities. It is hoped that it may be used to advantage in a number of ways. It should be helpful as a textbook in courses that lead directly to student teaching, as a basis for conferences and discussions preparatory to student teaching and during the teaching period, and as a general guide to which the student may refer for help in all his teaching activities. It is designed particularly for use by teachers in senior high school, junior high school or the seventh and eighth grades of elementary school (p. iii).

Consistent with this avowed purpose, the author has written his book in the style of one talking directly to a student who is practicing teaching or new in the profession. His first chapter is an excellent over-all orientation to student teaching. It points out the advantages for successful professional work to be derived from intelligent co-operation in the student teaching program and emphasizes the need for initiative on the part of the student teacher himself.

To illustrate this approach, a few lines from the beginning of Chapter 2, entitled "Before You Begin," will serve:

You can do a number of things to get ready before your student-teaching work begins. First of all, you should have well in mind the objectives of student teaching and how it fits into your total program of teacher education. . . . You should also develop some understanding of your relationship with the school and the teachers with whom you are going to work. Then, too, there are a number of specific things that you can do to plan for student teaching, to become acquainted with the school, to know the community, and other things that will make your student-teaching experience more worth while. This chapter suggests some of those things.

In general, *Student Teaching* is a readable, practical guide for those for whom it has been written. Emphasis is on co-operation with the school in which they do their work, adjusting to what is accepted procedure there rather than attempting to carry out other ideas of teaching which the students may feel would be more successful.

Attention is devoted to work in the classroom, in guidance and extraclass activities, and to work in the school and community. A final section discusses problems of professional relationships, self-evaluation and how to go about getting a teaching position.

It appears to this reviewer that directors of student-teaching programs and their students will find Gruhn's contribution a very helpful ally.

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## BOOKS RECEIVED

### *Educational*

Adams, Fay. *Educating America's Children*. Elementary School Curriculum and Methods. Second edition. New York: Ronald Press Co. Pp. 628. \$5.00.

Brueckner, Leo J., and Grossnickle, Foster E. *Making Arithmetic Meaningful*. Philadelphia: John C. Winston Co. Pp. 570.

Cole, Luella. *Psychology of Adolescence*. Fourth edition. New York: Rinehart and Co. Pp. 712. \$6.00.

Commins, W. D., and Fagin, Barry. *Principles of Educational Psychology*. Second Edition. New York: Ronald Press Co. Pp. 795. \$5.75.

Dallmann, Martha, and Sheridan, Alma. *Better Reading in College*. New York: Ronald Press Co. Pp. 308. \$3.00.

Freeman, Kenneth, and others. *Helping Children Understand Science*. Philadelphia: John C. Winston Co. Pp. 314.

Gould, George, and Yoakam, Gerald Alan. *The Teacher and His Work*. Second edition. New York: Ronald Press Co. Pp. 396. \$4.50.

Gruhn, William T. *Student Teaching in the Secondary School*. New York: Ronald Press Co. Pp. 306. \$4.25.

Romine, Stephen A. *Building the High School Curriculum*. New York: Ronald Press Co. Pp. 520. \$5.50.

Schmiedler, Edgar J. (ed.). *The Child and Problems of Today*. A symposium sponsored by Family Life Bureau. St. Meinrad, Ind.: A Grail Publication. Pp. 183.

Sorenson, Herbert. *Psychology in Education*. New third edition. New York: McGraw-Hill Book Co., Inc. Pp. 577. \$5.50.

Wert, James E., and others. *Statistical Methods in Educational and Psychological Research*. New York: Appleton-Century-Crofts, Inc. Pp. 435. \$5.00.

### *Textbooks*

Baldwin, Leland D. *Recent American History*. New York: American Book Co. Pp. 848. \$6.00.

Collins, James. *A History of Modern European Philosophy*. Milwaukee: Bruce Publishing Co.. Pp. 854. \$9.75.

Davis, Ira C., and others. *Science*. A Story of Observation and Experiment. Book 1. (For grade 7.) New York: Henry Holt and Co. Pp. 341. \$3.16.

Davis, Ira C., and others. *Science*. A Story of Experiment and Discovery. Book 2. (For grade 8). New York: Henry Holt and Co. Pp. 438. \$3.28.

Dull, Charles E., and others. *Modern Chemistry*. New York: Henry Holt and Co. Pp. 587. \$3.88.

Kilzer, E., and Ross, E. J. *Western Social Thought*. Milwaukee: Bruce Publishing Co. Pp. 516. \$6.50.

*Marriage*. Fides Album. Chicago: Fides Publishers. Pp. 31. \$0.25.

*The Mass*. Fides Album. Chicago: Fides Publishers. Pp. 31. \$0.25.

### General

Feely, James T. *Fire of Heaven*. The Story of Lourdes. Dayton, Ohio: Geo. A. Pflaum, Publishers, Inc. Pp. 20. \$0.15.

*Fighting Our Insect Enemies*. Achievements of Professional Entomology 1854-1954. U.S. Dept. of Agriculture Bulletin No. 121. Washington 25, D.C.: Supt. of Documents, U.S. Government Printing Office. Pp. 23. \$0.15.

Gargan, Alma Regina. *The Block Rosary*. St. Louis: Queen's Work. Pp. 32. \$0.40.

Grabowski, Stanislaus J. *The All-Present God*. A Study in St. Augustine. St. Louis: B. Herder Book Co. Pp. 327. \$4.50.

Graef, Hilda C. (Trans.) *St. Gregory of Nyssa, The Lord's Prayer, The Beatitudes*. Ancient Christian Writers No. 18. Westminster, Md.: Newman Press. Pp. 210. \$3.00.

Herbst, Winfrid. *Call the Priest*. St. Louis: Queen's Work. Pp. 32. \$0.10.

Huie, William Bradford. *The Execution of Private Slovik*. A Signet Book. New York: New American Library. Pp. 152. \$0.25.

LeBuffe, Francis P. "Come Aside, and Rest Awhile." St. Louis: Queen's Work. Pp. 31. \$0.10.

Lord, Daniel A. "The Church Can't Order Me!" St. Louis: Queen's Work. Pp. 32. \$0.10.

*Mary God's Masterpiece*. New York: Perpetual Help Press. Pp. 64. \$2.00.

Regamey, O.P., Pius Raymond. *The Cross and the Christian*. Translated by Angeline Bouchard. St. Louis: B. Herder Book Co. Pp. 177. \$3.25.

Royer, Fanchon. *Padre Pro*. Modern Apostle and Martyr. New York: P. J. Kenedy and Sons. Pp. 248. \$3.50.

Scheeben, Matthias Joseph. *Nature and Grace*. Translated by Cyril Vollert. St. Louis: B. Herder Book Co. Pp. 361. \$4.95.

Simon, O.M.I., Rev. A. *Fruitful Confessions*. Practical Exhortations for the Confessor. St. Louis: B. Herder Book Co. Pp. 220. \$3.25.

Weil, Simone. *Letter to a Priest*. New York: G. P. Putnam's Sons. Pp. 85. \$2.50.

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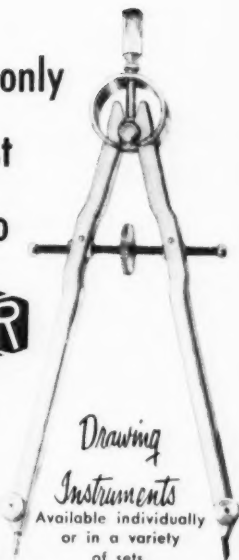
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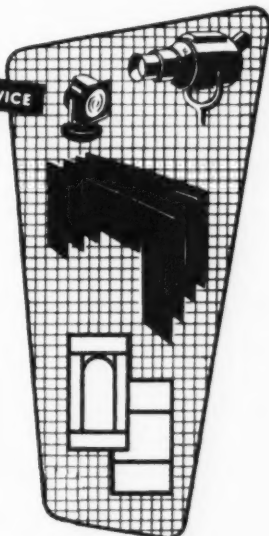
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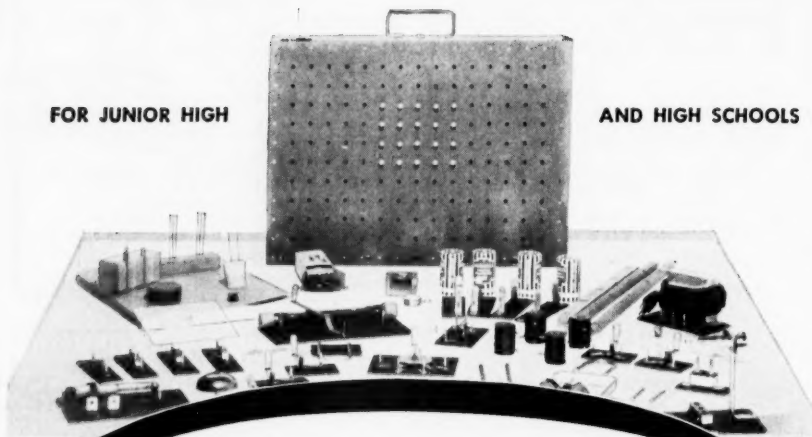
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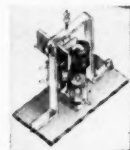
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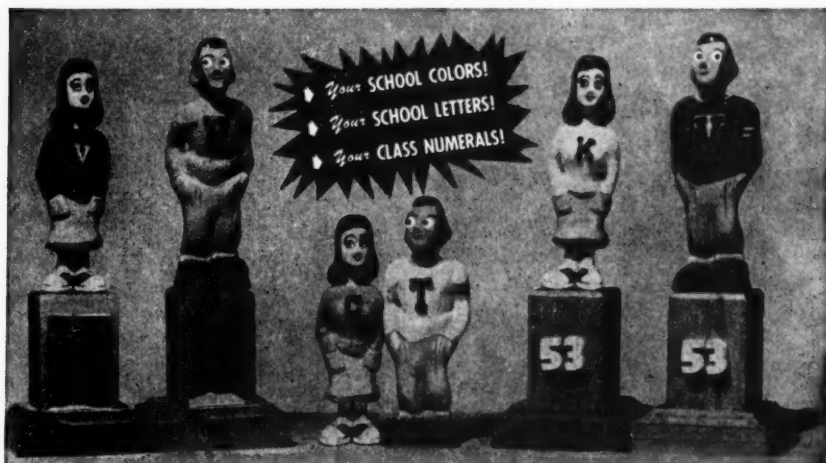
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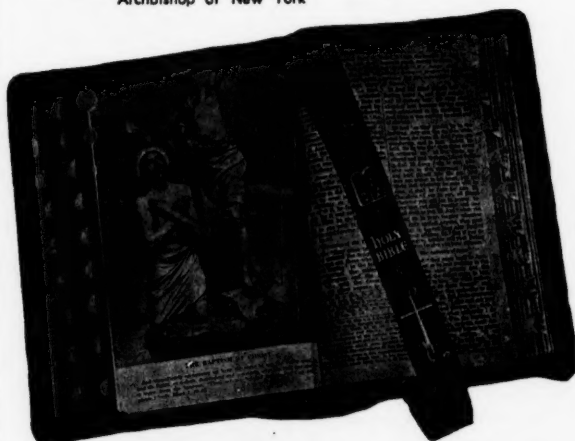
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